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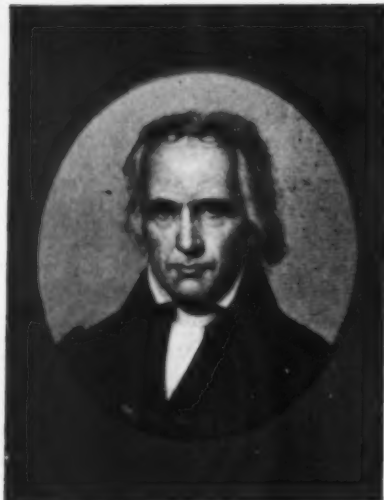
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1904



JAMES HARVEY GARRISON,

EDITOR OF THE CHRISTIAN EVANGELIST. AUTHOR OF ALONE WITH GOD AND ONE OF THE
CONTRIBUTORS TO THE HISTORICAL DOCUMENTS ADVOCATING CHRISTIAN UNION.



THOMAS CAMPBELL



ISAAC ERRETT

Historical Documents OF THE **Restoration Movement of the Nineteenth Century** **Advocating Christian Union**

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The Christian Century

Volume XXI

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Number 22

FOR WHAT DOES THE CHRISTIAN CENTURY STAND?

The Christian Century Stands for Loyalty and Liberty—Loyalty to Christ, Liberty in Christ. **For the Word of God as the revelation of the divine Will and the New Testament as the revelation of the mind of Christ. For the conversion of the world through the preaching of the Gospel of Christ. For a fuller recognition of the Holy Spirit, His presence and power in the Church of Christ and the fruits of the Spirit—love, joy, peace, &c.—in Christian life. For the unity of the body of Christ as essential to the conversion of the world and the culmination of the Christian system.**

THE MIRACLE OF MIRACLES.

DIVINE revelation is particularly and essentially differentiated from all other religious systems by miracles. Mohammedanism makes a large room and gives ample space for the entrance of One mightier than its own prophet. So does every ancient, medieval and modern religious community. Mormonism, Christian Science and Dowieism, representing almost every conceivable ethical and religious propagandism, are so many bodies with some distinctive attribute peculiar to themselves, but without a soul to animate them, only as they, in some always varying measure and degree, incorporate the Man of Nazareth as the Anointed Son of God. This constitutional lack of the element of the miraculous, inhering perforce in all of them without exception, humanly speaking, drives them to the necessity of making certain pretensions in this regard which chiefly illustrate the fact in the historical development of all of them, that the highest and consummate source of authority in ethics and religion and the only vital personality among them is Jesus the Son of God and the world's only savior.

Dismissing then from this argument all other systems of faith, whatever names and personalities underlie them, we are led to the only rational conclusion that the whole intellectual and ethical firmament is ablaze with the light and glory of "One Name," before which every other light, however pretentious it may be, pales its ineffectual fires steadily towards final extinction. All eyes therefore must increasingly look to the Man of Bethlehem, Nazareth and Calvary as the abundant source of those attributes which for their own vitalizing, others have drawn from him, and yet after all, for his own system of things, "the fullness of the Godhead dwelt in him bodily."

The wisdom of the infinite challenges our admiration and confidence, in that Christianity, the definite and wholly divine system of truth, incarnated in the divine Christ, is thus magnificently and unapproachably impregnated with the miraculous. From the beginning, the word of prophecy and history, to the final accent of the many-sided message, was thus inbreathed and saturated and vitalized with miracle. The word spoken, which approved itself to be such as mortal ears never heard before in any respect, the deeds performed which hopelessly staggered and inextricably confounded unbelievers, and which to others gave unspeakable satisfaction and joy, was the miraculous spirit which he imparted to otherwise ignorant and unskillful fishermen; thus enabling them with unstinted power, to be his fully accredited ambassadors to the world. If it were possible to withdraw the human personality of Jesus from the observation of the world's history, Christianity would even then assert itself as wholly divine on account of the wondrous miracles in other events transpiring within its own territory and by his inspiration and authority. But the glory of Christianity is that its Founder is greater than the wisdom of his words, is mightier than the deeds of his hands and far more miraculous than the miracles he performed. If he turned the water into the best wine at Cana

of Galilee, 'twas as Dr. Young sang "The conscious water saw its Lord and blushed." If in his hands the five loaves and two fishes received miraculous expansion commensurate with the prevalent need, and beyond it into twelve baskets of fragments, it was because of the presence of him who always was and ever will be the universal providence to whom all men and birds and beasts look up for their daily food. If "all sickness" and disabilities were miraculously removed by him or by those definitely authorized by him, it was because of the presence of the master miracle worker, whom no exigency could find unprepared and no pressure of the multitude could disconcert or exhaust. If his "Talitha Cumi" instantly quickened the damsel into renewed life and his "Young man, I say unto thee arise" gave back an only son to the widow of Nain, and if an only brother was returned to Mary and Martha and the world for all time, by the words "Lazarus, come forth," it was because the original and only author of life, himself greater than the miracles of life and resurrection and immortality, was there speaking the life-giving words. The spirit of the divine One which was always the spirit of prophecy and history was ever greater and infinitely more masterful than his most wondrous miracles. Speaking through the profoundly spiritual evangelist of the fourth gospel he tells us, that "many other signs truly did Jesus in the presence of his disciples, which are not written in this book, but these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." Jesus the Christ then rises in his own divine majesty before a faith thus begotten, constructed and illuminated as the world's miracle of miracles. Every thought, every deed, every achievement necessarily and essentially a miracle and he in his own personality in his sovereignty, in all his operations in his kingdom of grace the greater miracle of all—the miracle of miracles. Before him, in our loftiest realizations, we stand in amazement, wonder, worship. He fills all hearts as his glory fills all spaces. When we reach the ultimate eminences beyond, we shall only see more clearly to cast down our crowns at his feet and shout with billions upon billions of his ransomed and glorified followers "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created."

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove;

Thine are these orbs of light and shade;
Thou madest Life in man and brute;
Thou madest Death; and lo, thy foot
Is on the skull which thou hast made.

Upon hearing of the kidnapping of Dr. Perdicaris, an American citizen, and his stepson, at Tangiers, Morocco, the War Department, on May 19, ordered Rear Admiral Chadwick, in command of the South Atlantic squadron, to coal one of his ships and send it to Tangiers. The immediate release of the captives will be demanded.

JAMES HARVEY GARRISON

WE present our readers this week an excellent picture of the senior editor of the Christian Evangelist. Children's Day will be observed in all our churches where the genuine spirit of the Christianity of Christ is regnant. At our national convention in 1875 Bro. Garrison, holding in his hand the pennies intrusted to him by two little boys—one of whom is now the president of Butler College—proposed that which is now known as "Children's Day" in connection with the Foreign Christian Missionary Society. Although nearly thirty years have passed since then he is still one of the foremost friends of our children in the Bible schools and of Christian missions. Whatever mistakes J. H. Garrison may have made in the Christian Evangelist and other papers which he has controlled, he deserved the esteem he holds among Disciples of Christ everywhere for his loyalty to the Christianity of Christ and his uncompromising adherence to the principle of Christian liberty as advocated by Campbell and Errett, the two greatest editors who preceded him among the Disciples of Christ.

PREACHING—IS THE PREACHER PREACHING?

PREACHING is an art. The Latins have a phrase, "Poets are born, not made." That this is true a man needs only to listen to the innumerable company of rhymsters who crowd us all the time and whom we instinctively seek to evade, while, on the other hand, we give our days and nights, as Cobbett said of Addison, to the men and women whom God has made poets and endowed with a message which the world will hear. The preacher is also born and not made. Colleges cannot make preachers. This is demonstrated by the almost endless procession of mere professionalism which is closely allied with the too popular inference that at times the gospel seems to have lost its power because under such ministry conversions do not result, and congregations are not nourished and built up. Many years ago the writer had the notion that the world was waiting for his poetry. So he took his MS. to a famous publishing house in Paternoster Row, London, as true poets had done all through the ages. When the business authority put the venture upon a strictly financial basis the rock instantly dissolved into the most prosaic sand.

Preaching, whether we will or not, must submit to the crucible which determines what it is worth—much or little—something needed or so meretricious and commonplace that men will not listen to it. It has been truly said, that the world which is to be cultivated and redeemed by the preaching of the gospel, is, during the whole campaign, judging the merits and character of the Message by the theoretical and practical advocacy of it in the public work of the preacher. Before the world as the audience, the message stands or falls, or at least is materially affected, by the human element that enters into its delivery. Everywhere, the people are perishing because, whatever may be said about other causes that work against gospel success, this is palpably true and its extent is alarming, that in a field of intellectual, ethical and spiritual labor less of adequate equipment is esteemed to be required than in other employments the consequences of which are incomparably inferior to those which should follow gospel preaching. For a long time during recent years the great churches have complained that the results attained have been out of all reasonable proportions to the complex investment made. How to arrive at the secret failure that has wrought such disastrous conditions has tested the skill of the men at the helm, and privately and publicly they have sought divine guidance to lead them to a comprehension of the perplexing need and a hearty devotion to the work that shall apply the remedy. The first and fundamental requirement is upon the preacher himself, and for the present we deal only with him.

In the early stage of the reconstruction immediately after the conclusion of the Civil War, we heard the great Frederick Douglass talk like a father to the negro thousands of

Louisville, Ky. He said in substance: The Lord expects you to work out the great social and national problems that relate to you, your duties of citizenship and destiny. Hitherto you have been "Ethiopia stretching forth her hand," and opening your mouths expecting somebody to treat you as beggars, to give you something and to fill your mouths with food. Henceforth, if you would be respected, you must go to work to earn all you need and your earnings must keep pace with your increasing needs. You must work to acquire wealth and to be independent and necessary to the demands of the largest forms of life. Only as you make yourself needful to the completion of the American nation, of which you form a part, can you be respected and exert a vital influence upon the complex life of the republic.

Formerly a prerequisite to the ministerial function was the inward desire for the work based upon a specific call of God's Spirit, as in the case of the child who afterwards became the noted clergyman and the author of "Simpson's Key to the Prophets." In some real way of revelation it has always been held that God's warrant has come to his servant "called" to his work and "sent" out to proclaim the message. And that this specific call entailed upon the commissioned preacher the instant and progressive duty of self-training, self-education and in every possible way self-preparation to grasp the Message in all its relations and skill and power to deliver it savingly to the people. Under no circumstances has a man the right to stand in the way who has no definite message and who has not laid hold of the things essential to the largest possible efficiency in the delivery of the Message to others.

The RELIGIOUS OUTLOOK

At the 116th General Assembly of the Presbyterian Church convened this year in Buffalo, N. Y., there were 710 commissioners entitled to seats. These men constitute the court of final resort of the Presbyterian body in this country, representing 1,100,000 members, 7,800 congregations and 7,600 ministers.

One of the main questions to be considered is an overtone from a committee of the Cumberland Church, which seceded from the parent body in 1810. The secession was on doctrinal and educational grounds. Predestination and the educational qualifications for the ministry were among the grounds of dissent.

Communications have been received from seven of the 241 presbyteries, including the Springfield (Ill.) Presbytery, requesting that the report of the committee in the matter be recommitted until action has been taken concerning certain of the proposed grounds of amalgamation. It is thought by some that the terms in the proposed agreement are likely to defeat its purpose. Educational endeavor will also have a prominent place in the discussion, as will the ritual.

The overture from the Cumberland body, made to a committee of which Dr. William Henry Roberts is chairman, looks to reunion with the parent body. The plan of proposed union will give rise to an interesting debate. While the General Assembly is meeting there the General Assembly of the Cumberland Church will be simultaneously held in Dallas, Texas. Upon their decisions depend the question whether the Cumberland Church shall be restored to fellowship, with its membership of 185,000, mostly in the South and Southwest. Upon this decision also will depend the future maintenance of a separate colored church, with separate presbyteries, as are now being maintained under the Cumberland jurisdiction.

It is probable that a form of ritual will be adopted that may be regarded as official for the church, but the use of which will be left entirely to the wishes of the congregation.

A wholesome thought well set comes to us in the following:

The Woman's National Auxiliary of the Oppenheimer Institute is seeking to establish a farm colony on Long Island to reclaim victims of alcoholism and the drug habit. For this purpose a fund of \$150,000 is to be raised.

The Old and New in Mankind (II. Cor., v. 17)

By Z. T. Sweeney

IT IS my purpose in an article or two to discuss the above subject for the information of both those who contemplate making such a change in their lives and those who have made it and through improper teaching have been led to expect what they have not received.

The philosophic student of human nature needs no proof of its defilement. He has only to analyze the purposes and aspirations of his heart to make him cry out, with the leper of old, "Unclean, unclean!" He has but to survey the purposes and aspirations of others, as they manifest themselves in human conduct, to cause him to re-echo the sentiment of the royal bard of Israel, "There is none that doeth good, no, not one."

Man is represented in the Scripture as being ignorant, guilty, polluted and dying; and the apostle says that Christ is made unto us wisdom, righteousness, sanctification and redemption. It is therefore proposed by the gospel to furnish wisdom for man's ignorance, righteousness for his guilt, sanctification for his pollution and redemption for his death. Man without the benefits of the gospel is represented as being in the kingdom of darkness; and, with these benefits, as being in the kingdom of God's dear son.

It is evident that the transition from one of these kingdoms into the other necessitates a complete, thorough and radical change, such a change as represents a new creature or new creation. While we cannot emphasize too strongly the importance and necessity of this change, it is possible for us to form exaggerated and false notions of what constitutes the change.

In the popular religious instruction of the age, it is often taught that man is inherently and totally corrupted, and that he can do nothing pleasing to God until by an act of almighty grace, above his own comprehension, he is made a new creature. Martin Luther says: "Every good work, though preformed as well as possible, is still a venial sin. . . . Yea, every action of the just man is damnable, and a mortal sin."

Melanchthon says: "All our actions and exertions are sins."

Calvin says: "Never, yet, has a pious person done a pious work which was not damnable in the sight of God."

We by no means assert that the religious world to-day teaches precisely what was taught by the fathers of Protestantism concerning man's depravity; but we do assert that its theology is still largely colored by such teaching. Hence the popular doctrine of man's helplessness, and of the necessity for such a change as will destroy the old nature and create a new one, without regard to man's volition. When a man whose heart has been melted by the story of the cross surrenders himself to God, under the delusion that he has been made a new creature in the above sense, all is well till he goes out to mingle with the world's sin and temptation; then the hot flush of his first love gives way under the chill blasts, the golden dawning is wrapped in clouds, and he wakes to the painful consciousness that there is a great deal of the

old creature left within him. The logic of life forces him to conclude that either he has been mistaken as to what constitutes the new creature or else that he has never become one. It is very important, therefore, that we should have correct conceptions as to what does constitute the new creature.

The human faculties have been distributed by philosophers into three classes—the physical, the intellectual, and the moral. Does the becoming a new creature make a change in the constituent qualities of any of these faculties? When a man has become a new creature, there has certainly been no impartation of any new physical faculties, nor any change in the essential qualities of the old ones. It is also evident that the same is true concerning the intellectual faculties. Intellectual peculiarities in the sinner will appear as intellectual peculiarities in the new creature. A weak-minded sinner will surely make a weak-minded saint; while a strong-minded sinner will just as certainly make a strong-minded saint. There remains for consideration the third class of faculties—the moral. Does the becoming a new creature involve an essential change in these? We must again answer in the negative. The new creature possesses no other and no more moral faculties than the man possessed before the change we are considering. It becomes us to move with some caution here, lest we be misunderstood. We do not assert that there is no change in the moral faculties, but that there is no impartation of any new faculties and no change in the essential qualities of the old. Even the change which does occur is more the effect of the new creation than a part of the process. It is painfully evident to every man that his moral bias is changed only by continuous and prayerful struggle. To illustrate the idea, take a man that is covetous both by nature and acquirement. Does simply becoming a new creature extinguish that covetousness and make him generous? A man of violent temper will find the same temptations to beset his pathway after he has become a new creature as before, while an ungodly ambition is overcome only by continuous supplication and humiliation at the foot of the cross.

We are now ready to answer the question, What is it which comes new in the becoming a new creature? It is simply man's activities and relationships, and not his essence. The slave of Satan becomes the servant of righteousness; the alien from the commonwealth of Israel becomes a citizen in the kingdom of God; the prodigal returns to his Father's house. His powers are exerted in a new direction. His mind is turned back into its proper channel, and the affections are transferred from debasing and degrading things to those that are ennobling and elevating. Thus he is figuratively represented as having a new mind and a new heart. All his relations to God, to himself, to his fellows, to time, and to eternity are new; but in essence he is the same creature.

When Peary, the Arctic explorer, returned from his last sojourn in the

north, he brought back with him a little Eskimo boy named Mene. Scientific men have been watching his progress in school with a great deal of interest. He turns out to be a brilliant youth. The advancement of this little waif of the north puzzles his teachers. Only a few years ago he landed in New York a veritable little savage. He comes from a tribe of people who inhabit the most northern spot on the face of the earth. Their home is 600 miles within the Arctic circle, or about half-way between the circle and the Pole. So far north are they that they are completely isolated all the year round from the rest of the world. They know little or nothing of the outside world, have no religious ceremonies and practically no concern for the future life, their only explanation of death being that when an Eskimo dies he has gone down in the water where there is a better fishing and hunting. And yet, suddenly taken out of darkness, little Mene shows a natural intelligence fully equal to that of the average child born of civilized parents. Very few children of this age make as rapid progress at school as he has made since he first entered school.

There is no change in the nature of this lad, but old things have passed away and all things become new, and in that sense he has become a new creature.

Saul of Tarsus, with his lion-heart bent upon the destruction of Christians on his road to Damascus, is an illustration of man in his unconverted state. Saul of Tarsus, with the same lion-heart, fighting every form of evil and sin, and dying for the testimony of Jesus, is an illustration of what he himself means when he says, "Old things are passed away; all things are become new."

The retiring Moderator of the Presbyterian General Assembly, Dr. Robert F. Coyle of Denver, is one of the brightest men in the ministry and one of the bravest to utter the truth as he sees it. The writer knows him well in all these respects. Here are a few of his words:

The drift of the masses is steadily away from organized Christianity. Not only are they largely alienated from the church, but from alienation they have passed to animosity. No longer content to let the church alone, they are attacking it, and reviling it, and stirring up hatred against it. How to conciliate these masses is one of the hardest and most important problems confronting the church. Next to this, one can but note the drift of the people in general away from lofty ideals. It is something that should give us pause when conservative journals and conservative public men are constrained to characterize this as "age of graft." Linked to this, its fruitage indeed, is the vanishing sense of sin. It is winked at and glossed over and condoned. The ten commandments are not supposed to apply anywhere above the submerged tenth. Our ideals of the home have gone down. We talk of Mormonism and affect a horror of it, but as between a system that allows a man to have three or four ex-wives or a woman to have three or four ex-husbands, and a system that permits a man to have his plural wives all at once, there is a very little to choose. I am not sure but the odds are on the side of the Mormon. If this social scourge of easy divorce continues it will call down upon us as a people the cause of Almighty God. You see this lowering of ideals as to the home in another direction. Wives are taking the place of mothers. Childless firesides are being substituted for family circles. The flat and the apartment-house and the club, together with certain social and prudential considerations are robbing our married women of maternal instincts and ambitions. One of the greatest needs of our modern life is mothers.

Jerusalem, the Holy

By Herbert
L. Willert

IF ONE were to take his stand on the high ground to the north of Jerusalem, from which direction alone it is accessible on level ground, he would see three ridges running southward, like fingers, divided one from another by more or less clearly defined valleys, and terminating rather abruptly at the southern end. Of these ridges or fingers, the eastern is more outstanding and bulky, a thumb-like eminence, whose two points consist of Scopus and the Mount of Olives. Divided from this hill by the deep cleft of the Kidron valley, is the second of the three ridges, whose points, from north to south, are Bezetha, Moriah or Zion, Ophel, and the ancient city of David, once the Hill of the Jebusites. The third and westernmost ridge, divided from the second by the once deep Tyropean valley, now almost filled up, is the Upper City, traditionally, but erroneously called Zion. On the two western fingers Jerusalem is built, and beyond these limits to the north and west the modern city is slowly creeping, while even the Mount of Olives is not free from occupation. There is a difference, however, in the character of the buildings within and without the walls. The former have the plain form, gray color, and flat or sawed roof of most Jewish or Moslem places. Those without the walls are whiter, cleaner, more attractive in style, and very largely roofed with the red tiling which marks everywhere in the east the modern structure.

The walls of Jerusalem, unlike those of so many cities once protected, but now defenceless, are standing and in excellent preservation. Their value is merely that of landmarks, for, of course, the condition of warfare and commerce have rendered obsolete and useless such defenses. Nor are the present walls much of a criterion regarding the location and extent of their predecessors. Jerusalem has seen and suffered so many changes that only the trained archaeologist can determine with any approach to accuracy the size and precise position of the ancient city. When one recalls the fact that many cities have flourished and perished on this site, he gains some understanding of the difficulty attendant upon any effort to fix precisely the boundaries of any of these structures. The cities of David, Solomon, Nehemiah, Herod, Hadrian, Constantine, Omar, Godfrey, Saladin and Suleiman have successively occupied these hills, and been called by the name of Jerusalem. One thing is quite apparent, and that is the northward tendency of the city, not only in the present, but in earlier periods. Standing on the southern walls, one looks along a slope which extends downward for a considerable distance before it drops sheer into the valley of Hinnom which constituted the ancient southern boundary and defense of the place. At the same time, the present northern wall is much beyond the northernmost limit of the city in the days of Jesus, and includes an entire quarter then unknown.

In another regard, also, the present city is vastly different from that of the Herodian, not to say Solomonic, age. At that time the two rocky ridges of Mo-

riah-Ophel, and the western hill were separated by a deep valley, the Tyropean, already mentioned, which ran from the vicinity of the present Damascus vale straight away to the south, slightly veering to the east, till it issued upon the Hinnom gorge at the south. To-day you cross on almost level ground from the one hill to the other, and can scarcely realize that when you stand in the street just inside the Damascus vale the ancient street is at least twenty feet below you. If you examine the gate with attention, you presently discover in the wall near its base the curve of an arch that once spanned the street. At the Dung Gate, a long distance north of the ancient portal of that name, the height of the present level above the bottom of the ravine is not less than fifty feet. All this filling has come silently and slowly through the centuries, and every overthrow of the city has contributed its part.

More than this, the ridges themselves were once broken into sections by depressions that have well-nigh disappeared. The ancient Jebusite stronghold at the south end of the eastern hill, later known as the city of David, was at first separated from Ophel by a ravine, and Ophel in turn from Moriah or Zion by a valley whose outlines have been traced under the present Haram area, running east and west between the Dome of the Rock and the Mosque el Aksa. At the north of the Haram, the ancient temple area, may still be seen the indications of the deep valley that separated Moriah from Bezetha. Similarly the western hill was divided into two sections by a valley, perhaps a branch of the Tyropean. Of all this the modern observer stands on the Tower of David, or the top of the Damascus Gate, or the roof of the tall red-domed synagogue of the Ashkruazim in the upper city, or on the Haram area, and looks abroad over Jerusalem.

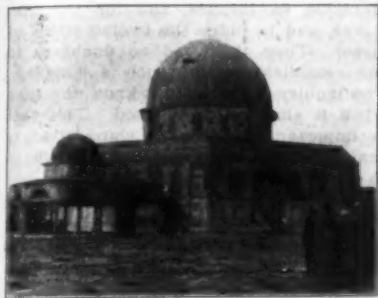
The present walls form an irregular square, whose southwestern corner sags unduly to the south, balancing partially the northward projection of the northeast corner. Half way along the western wall, which bends inward like a bow, stands the so-called Tower of David, a Herodian structure originally called Hippicus, and once companioned by two similar forts, which Herod named Phasaelus and Mariamver, after his favorite brother and his Maccabean wife. These three structures, only one of which remains, stood on the western hill; but it was only in the fourth century that the tradition arose that this hill belonged to the city in its earliest period. Out of this error, first appearing in the chronicle of the Bordeaux Pilgrim, grew the mistaken identification of the western hill as Mount Zion, and the Herodian fort as the Tower of David. Recent study has shown that Zion and Moriah are identical, and that the city of David and Solomon was confined to the eastern hill. The careful reader of the Old Testament will find in this view of Jerusalem topography the resolution of several difficulties which most of the present maps of the city present, when compared with

the text of Scripture. Close to the Tower of David, on this western side of the city is the Jaffa Gate, called by the Arabs Bab-el-Khalil, the "Gate of the Friend," or the gate of Hebron (el-Khalil), it being the one through which the journey to Hebron is begun. The Jaffa Gate is the principal place of business in the city. The more important lines of trade are represented just within or without this structure, which like most city gates in the Orient is not a direct opening through the walls, but is built on an angle, compelling one to go half way in, and then turning abruptly to the right, comes into the city from what seems the side of the gate. This device, by which two adjacent sides of a square tower do service as portals, is of great military value in stopping an armed force as will be easily understood. For this reason in 1898 a new opening was made in the wall between the Jaffa Gate and the Tower of David to allow the Emperor of Germany to enter the city in a carriage of state. This condescension on the part of the city authorities will be regarded as an act of vandalism by the lover of the antique, and on the other hand praised as a sign of progress by the man with an eye to modern improvements. However it may be regarded, it is but one of a great number of changes wrought in Jerusalem and throughout Palestine by the visit of his Germanic majesty.

If you walk out from the Jaffa Gate along the Jaffa road, which follows the northeasterly direction of the wall and pass along the modern street on which are found the different postoffices, banks and other business houses, as well as several of the hotels, you come in five minutes to a right-hand turn, leading into a street running almost directly northeast, just outside the wall, as it turns into the northern section. Following this the New Gate is soon reached, which opens into the quarter occupied by the Latin Patriarchate. The Arabic name of this gate is Bab-Abdul Hamid, in honor of the Sultan. Further along, half the length of the northern wall, which runs east by north, rather than directly east, is the Damascus Gate, or in the native language, Bab-el-Amid, the "Gate of the Pillar." This is the most imposing of the entrances to the city. It is in the best Saracenic style. It is the portal from which one goes toward Damascus and the north, or, turning to the right outside, to Bethany, Jericho and the Jordan. In the space outside the Damascus Gate are always found droves of camels and donkeys, and crowds of busy drovers. Going on to the east, still outside the wall, one comes, half the remaining distance, to the northeastern corner, to the small Gate of Herod, which gives entrance to the Bezetha quarter, and through it to the Temple Area. Here there is a well preserved "chamber over the gate," such as that to which David retired at Mahanaim, when he received the news of Absalom's death.

All the way along these sides of the city, the west and north, one follows the road, having the wall on one side and the new portions of the city on the other, and does not feel that the wall itself is a

boundary, but only a landmark of former city limits. But when the northeast corner of the wall is reached, all this is changed. The road continues to the east, dropping rapidly with a long southward sweep, into the Kidron valley. The wall, however, turns south with a sharp angle and follows the crest of the hill straight along the eastern side of Bezetha and the old temple area, reaching its greatest height at the southeast corner, where one who stands on the parapet that encloses the level site of the Dome



THE DOME OF THE ROCK, WITH THE DOME OF THE CHAIN AT THE LEFT.
Photo by Mrs. F. Meriwether.

of the Rock and the Mosque el Aksa looks out across the valley to Olivet beyond, and down into the gorge that falls away from the base of the walls to a great depth below him. Even so, he gets but a partial idea of the original height of the wall at this point, for excavations have shown that not less than fifty feet of debris conceals the base of this wall. Down somewhere in that rubbish, but quite covered now, is the ancient Home Gate, which gave entrance from the valley to the city not far from the ancient palace site. In this eastern wall there are two gates. St. Stephen's, so named from the tradition that the death of the first Christian martyr took place, not far from the spot, and the Golden Gate, further south. St. Stephens, called by the Arabs Bab Sitti Mariam, or gate of the Lady Mary, is the only entrance to the city from the east, as the Golden Gate has long since been walled up, owing, it is said to the belief that the conqueror of Jerusalem will enter through this portal, and that the only security for Mohammedan rule is its closure. It is also believed that the Messiah will enter the city at this point. It is a beautiful double arched gate, and is more elaborate in the interior decoration than any other in the city. In ancient times it opened directly from the temple court into the valley, and was the way through which the scapegoat was sent away into the wilderness.

The south wall of the city follows a southwesterly course from the high southeast corner already mentioned, and with one abrupt angle to the south, dips down into the Tyropean valley, ascends the west hill, and terminates at the southwest corner of the city, at the gardens of the Armenian monastery, from which point one goes a short distance north to the Tower of David, from which he started. All along outside this south wall, the land slopes away, with scarcely any buildings, to the abrupt trench of Hinnom. Anciently the city came quite down to this valley, but now a considerable stretch of slanting fields and bro-

ken ground occupies the site of the oldest portion of the city, the original Hill of the Jebusites, and the city of David. In this south wall there are two gates, the Dung Gate, where the wall crosses the Tyropean Valley, and Zion's Gate, or the Gate of David, on the western hill, near the traditional tomb of David. This south sides of the city where buildings are found close to the walls outside; Bishop Gobat's school for boys, the complex of buildings called David's Tomb, in one of which the "Upper Room" is pointed out, and the "House of Calaphas," a burial place for the Armenian patriarchs of Jerusalem, are close to Zion Gate, as are also the cemeteries of the Latins, Greeks, Armenians and English. At this gate, you are sure to meet a group of lepers, who follow you, begging and holding up their handless arms to excite your pity. Here and at the entrance to the Garden of Gethsemane they are sure to be met, and certainly no sight is more repulsive and disturbing. If, instead of entering Zion Gate, you remain outside, and turn the corner of the wall to the north, you find yourself on the top of the steep bank overlooking the Hebron and Bethlehem road, and soon you reach the Tower of David and the Jaffa Gate, from which you started.

The singer of the forty-eighth psalm cried in exultation:

"Walk about Zion, and go round about her:

Count the towers thereof.
Mark ye well her bulwarks,

Traverse her palaces."

Many times has the city risen and fallen since that song was first sung, but walk around Jerusalem to-day and it has singular interest for every biblical stu-

divine sanction "are as Mount Zion, which cannot be moved, but abideth forever." To Jew, Christian and Mohammedan alike this is "the holy city." The follower of the prophet of Islam reveres the memory of the men who made Israel's history as much as do his older brethren of monotheistic beliefs. To him Abraham, Moses and David are true prophets of God, and to this list he is quite willing to add Jesus also, going far beyond the Jew in this regard. It is not strange therefore that men of all three faiths have held this city in highest veneration and still make their pilgrimages to its holy places. Nor is it unworthy of their enthusiasm. It is girt by walls of mountains on all sides. This does not appear so much as one looks around from its high places, for at first these words of the 125th psalm, "As the Mountains are round about Jerusalem," seem inappropriate. But as one comes up to the city, from various sides, from Jaffa, from Bethlehem and Hebron, from Mar Saba and from Jericho, the force of the figure is seen; for though the mountains do not stand like sentinels about it, nor range themselves in battalions to guard it, yet the ascent to the city must be made through mountain passes and clefts, which form admirable defenses, and yet stand back in reverence far enough to allow the city to lift itself upon its two tall and well-nigh impregnable hills, serene and secure.

Standing on the Tower of David the whole of Jerusalem lies like a map at one's feet. Behind, to the southeast, rise the roofs of the upper city, where from every direction can be seen the two tall synagogue domes, the red one of the Sephardim, or Spanish Jews, the blue one of the Ashkauazim, or German-Polish



JAFFA GATE AND TOWER OF DAVID, SHOWING THE NEW OPENING IN THE WALL.
Photo by Mrs. F. Meriwether.

dent. The city is no longer confined within its walls, as it was even within the memory of those now living, when it was not safe to live without the gates. During the past few years a whole extra mural city has grown up to the north and west. Yet with all its changes, Jerusalem is unchanged. Cities come and go, but the great landmarks set here by

Jews. Just across the street to the west stands the Grand Hotel, the residence of Dr. Selah Merrill, the American consul, and directly in front is the consulate, behind which may be seen a corner of the Pool of Hezekiah. Further to the north, in the direction of the Damascus Gate rises the dome of the Church of

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Did Jesus Rise?

FROM A LAWYER'S STANDPOINT.

By George W. Gere.

THE Christian religion is based chiefly upon the facts of the teachings, miracles, death, resurrection and ascension of Jesus Christ. These facts are related by the evangelists in the gospels, and the fact of the resurrection is recorded by all four of the evangelists. To those who accept the Bible as a divine revelation of God to man, all that is necessary to establish the fact of the resurrection is to read to them the sacred record. But there are many who do not yet see into the promised land with the eye of faith; many who would willingly believe this great miracle, but to whom all things supernatural are unreal.

The question often recurs: To one who does not believe that the Scriptures are inspired is there any proof of the resurrection? Can legal and historical evidence of the resurrection be furnished? Let us attempt to answer this question as though we had never heard of the Bible, as though we had never read the story of Christ as therein told, as fair, candid, honest seekers after the truth.

First. What can be established by profane history? . . . Second. What did the apostles and disciples say concerning the resurrection, and did they act consistently with their teachings? . . . Third. What of the prophecy concerning Christ, and what of its fulfillment?

Profane History.

The rapidity with which the church increased during the lives of the apostles and their immediate successors is shown by the correspondence which took place between Pliny and Trajan, A. D. 112. Pliny says: "There are many of every age, of every rank and of both sexes, who are now and hereafter likely to be called to account, and to be in danger, for this superstition is spread like a contagion, not only in cities and towns, but into the country villages also, which yet there is reason to hope may be stopped and corrected. To be sure, the temples which were almost forsaken begin already to be frequented, and the holy solemnities, which were long intermitted, begin to be revived."

Tertullian, one of the most ancient of the Latin fathers, whose works are extant, was born in Carthage, about A. D. 160. His father was a Roman centurion. He was a man of large abilities. He was converted to Christianity when he was between the age of thirty and forty years, and at once became its bold and fearless advocate. His apology addressed to the Roman magistracy, A. D. 198, is a strong rebuttal of the charges made against Christianity at that time. He says: "Out of envy Jesus was surrendered by the Jewish ceremonial lawyers to Pilate, and by him after he had yielded to the cries of the people, given over to crucifixion. A guard of Roman

soldiers was set at the grave for the purpose of preventing his disciples stealing his body, since he had predicted his resurrection, but on the third day the ground was suddenly shaken, and the stone was rolled away from the sepulchre; in the grave nothing could be found but the articles of burial, and the report was spread by those who stood outside that the disciples had taken the body away. Jesus spent forty days with them in Galilee, teaching them what their mission should be, and after giving them their instructions as to what they should preach he was raised in a cloud to heaven. All this was reported to the emperor—at that time Tiberius—by Pilate."

Eusebius, the well-known father of ecclesiastical history, was born in Palestine, probably about A. D. 265. He was bishop of Caesarea, acquiring that office about A. D. 313. There he labored conspicuously until his death, about A. D. 340. Of the acts of Pilate he says: "The fame of our Lord's resurrection and ascension being now spread abroad, according to the ancient custom prevalent among the rulers of nations, to communicate novel occurrences to the emperor, that nothing might escape him, Pontius Pilate transmits to Tiberius an account of the circumstances concerning the resurrection of our Lord from the dead, the report of which had already been spread throughout all Palestine. In this account he also intimated that he ascertained other miracles respecting him, and that having now risen from the dead, he was believed to be a God by the great mass of the people."

The epistle of Polycarp to the Philippians is also printed in the New Testament apocrypha. He says, Philippians IV, II: "And grant unto you a lot and portion among his saints; and us with you, and to all that are under the heavens who shall believe in our Lord Jesus Christ, and in the Father who raised him from the dead."

These quotations from contemporary history clearly show that the early church was firmly established in the belief of the resurrection of Christ, and that it was regarded as one of the fundamental doctrines of Christianity.

Testimony of Disciples.

The conduct and teaching of the apostles and disciples can be accounted for on but three possible theories: (1) That the resurrection was real. (2) That the resurrection did not take place, but that by hallucination the apostles and disciples believed it. (3) That the resurrection did not take place, and that the testimony of the apostles of the disciples was knowingly false.

The theory of hallucination is unworthy of discussion with sane men, for it would be worthy of a madman only to contend that such an hallucination could be possible with so many persons at the same time.

At the time of the ascension he lifted up his hands and blessed them, and it occurred that while he blessed them he

was parted from them and carried up into heaven. Even at this time the question was asked, "Wilt thou at this time again restore the kingdom to Israel?" They continued still to expect an earthly kingdom; they were still impatient for elevation to thrones, and for temporal power, and to judge the twelve tribes of Israel. They then had no doubt as to the establishment of such a kingdom. The inquiry seeks only to know the time when it shall be established. This fact is important, tending to show strongly that they were not deceived in regard to the resurrection and ascension.

Before Jesus was arrested the disciples did not believe that he would die. They expected that he would reign on the earth forever. After his death they did not believe that he would immediately rise from the dead, because their confidence in him as the Messiah had been destroyed. They did not expect that he would ascend in bodily form from the earth. By his resurrection their faith in him was renewed, and their expectation of an earthly kingdom revived.

Nothing short of an ocular demonstration had convinced them that he was risen from the dead. Nothing short of ocular demonstration would convince them that he had taken his departure bodily from the earth. At the time of the ascension they were informed that it was not for them to know when their Messianic hopes were to be realized. They were directed not to depart from Jerusalem, but wait there for the revelation of the Father's will for them, and they were assured that they should receive power, and that, after the Holy Spirit had come upon them, they should be witnesses for Jesus in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. There in the midst of all his powerful enemies he would have them first proclaim his resurrection, that the power of God might openly triumph, even in Jerusalem, over human power.

It was in Jerusalem, within fifty days after the resurrection, that Peter, even he who had denied his Master thrice—his fellow apostles, all of them deserters, standing up as witnesses of its truth—spoke for all of them those bold words, found in Acts 11:22 to 38. And there were received and baptized that day three thousand converts to the truth; there and then the church started with the fundamental doctrine of the risen Lord, and on that solid foundation it has ever rested secure and sure of ultimate triumph.

From this time forward the annals of sacred and profane historians are in substantial accord upon the teaching, journeying and bravery of the apostles and disciples. Their persecutions and martyrdom are, alas, too well authenticated.

The resurrection of Jesus Christ may safely be said to be the most important doctrine of Christianity, it may be regarded as its corner stone; take this away and the whole system fails. At the time of the resurrection the fact

* The full discussion of this important subject may be found in book form under the title "Did Jesus Rise," published by the Winona Publishing Company, Chicago, Ill.

that Jesus rose from the dead was sought to be overthrown by the allegation of the Roman guard, that while they slept the disciples came and stole the body of Jesus. Their testimony is worthless, because they show their necessary lack of knowledge upon the subject of how the body was removed, if they were sleeping when this act was performed.

On the other hand the apostles all asserted and ever maintained that Jesus was raised from the dead; that he was seen by them on several occasions, and after a time that he ascended from the earth into heaven. In proof they offered their personal testimony, then and always while they lived. Yea, more, they offered their whole life's service to this very cause, not only one of them, but all, and still further, they all died in and for the cause of Christ.

Were they competent and credible witnesses? If they were not deceived as to the facts, they were competent; if they did not intend to deceive others, they were credible; and if both competent and credible, their testimony is true, and it is abundant. In regard to their competency, and the improbability of their being deceived, it should be observed that the state of their minds was such that they would not believe their Master had risen except upon the most conclusive evidence, each for himself.

Facts To Be Noted.

First. They expected he would establish an earthly kingdom. Second. They did not believe that he would die, nor did they understand what he meant by being raised from the dead. Third. When he was apprehended and appeared to be in danger of death, their confidence in him was shaken and they forsook him and fled. Fourth. When he was put to death their hopes in and through him were utterly crushed, and they manifested no expectation of further aid or benefit from him. Fifth. As might be expected, they were reluctant to believe that he had been raised from the dead, to believe upon the testimony of others, but required the most positive and conclusive personal evidence before believing. It cannot, therefore, be doubted that the apostles were competent witnesses, that is, that they were not deceived; that they had opportunity to know, and did know, whether their testimony was true, or whether it was false.

Credibility of the Witnesses.

First. They had nothing to gain by testifying the resurrection of Jesus falsely, there was no motive for falsehood, for they knew that a life of poverty, toil, suffering and sorrow was before them if their testimony was false. They could not expect to be rewarded of God for claiming the resurrection of a false Messiah, and imposter.

Second. They had much to lose, for they thus exposed themselves to the fury of those who had crucified Jesus.

Third. Notwithstanding these circumstances they did openly proclaim the resurrection, shortly after it occurred, and first in Jerusalem, where they would excite the most attention, and where if it were a fraud it could easily have been detected.

Fourth. They all steadily persevered in their testimony of the resurrection, and although they differed sharply on other subjects they were all of one ac-

cord in maintaining that the Lord had risen.

Fifth. In and for this cause they endured imprisonment, afflictions and death, and sealed with their death the truth of their testimony.

Sixth. They did not, like others, suffer martyrdom in testimony that they were sincere in their professed opinions, but in attestation of the facts; they did not profess to believe that Jesus had risen, and offer their lives in proof of their sincerity, but they asserted that they had seen him alive after he had been crucified, and had conversed with him, touched him, seen him eat, and after having become absolutely certain of his personal identity had seen him ascend from the earth into heaven.

Seventh. The apostles had been timid, and fearful of their personal safety. Peter at least had adopted unjustifiable means to secure personal safety. In the short space of fifty days these Galileans had become fearless of personal danger. Nothing could terrify them;

ENVIRONMENT. *By Celesta May Ball.*

O poor little flower, blooming alone,
'Mid the rocks and the snows of a frigid zone,

Thy beauty unnoticed, thy fragrance all lost,
By cold, biting winds thy frail stem often tossed!

Unfortunate flower, by rude storms oppressed!

In fairer surroundings, thy mission had blest,
With fragrance and beauty and loveliness rare,

The many beholding thee growing so fair.

Unnoticed, uncared for, your life's course is run,
And God alone knows what the work you have done:

Yet who dare to say you have lived all in vain.

Nor blessing nor usefulness followed your train.

Though so stunted and chilled by the world's bitter blast,

You have done all you could in the lot you were cast.

Even so in our lives will God's blessing o'ertake,

Not fulfillment of plans, but the effort we make.

they were ready to encounter stripes, imprisonment and death. If they had stolen the body of Jesus, as charged, this act, certainly, would not have filled them with courage. The dead body concealed by them would not have given them more confidence and courage than they had at the time the Master was a prisoner in the hands of his enemies. But if they knew that he had risen, and had promised to be with them always, even to the end, then their boldness is readily accounted for; it was natural. The astonishing change produced in their minds and conduct cannot be accounted for on any other theory than that they knew their testimony was true.

They were credible witnesses, that is, worthy of belief; their whole lives and their deaths were in thorough accord with their testimony. They gave the most convincing evidence possible of the truth of their evidence and of their honesty and sincerity.

Let it be remembered, also, that just so far as their honesty is proven, the truth of their testimony is proven; for

with them it was not a matter of opinion, but a matter of fact. They knew the facts; they could not all testify falsely by mistake; they would not all testify falsely knowingly.

If the testimony of such men under such circumstances is not to be believed, then we may abandon at once all faith in human testimony. If their testimony was not true, then all human testimony is false; for it is impossible to imagine a case in which the witnesses should have more perfect knowledge, or give stronger proof of their honesty and sincerity.

And the immediate effect of the apostolic testimony and ministry in Jerusalem on the day of Pentecost, and for years thereafter, shows rapid growth. Others then believed their words and works. Within about three centuries Christianity triumphed over all opposition and became the established religion of the Roman empire. And this vast accession of converts was made, not by force or persecution, but against powerful opposition, by the simple power of truth, enforced by faithfulness in the lives of its advocates.

The foregoing argument is submitted with the hope that it may have the same weight with others that it has had with the writer, leading to belief in Christianity as a divine religion.

JERUSALEM THE HOLY.

(Continued from page 513.)

the Holy Sepulchre and near it the tower of the whole German church, dedicated during the visit of the emperor in 1898. But the chief object of interest is the broad, level space to the right, stretching along the entire eastern side of the city, and marked by the beautiful metallic green dome, the Dome of the Rock, and the almost equally beautiful Mosque el Aksa. Here the temple once stood, that glittering lion of marble and gold, the pride of every Jewish heart, and here one goes oftenest and stays longest, for it is the scene of the greatest events in sacred history. Beyond it, still eastward, one sees the Mount of Olives, crowned by the tall tower of the Russian church, and to the right, a little to the north, glimpses may be caught of the deep gorge of the Dead Sea.

Jerusalem is a center of interest, and a shrine for all true believers. In the Church of the Holy Sepulchre they show you a stave which marks, according to tradition, the center of the world, the spot where Adam was created. The Semites believed God's dwelling to be "in the holy mountain," once Horeb, but later Zion, a mountain at once the center and the pole of the world, the "north side" or polar height, the meeting place of God and Man. Surely in a truer sense the Christian understands these beliefs to be true, and in the holy joy of looking on such sacred scenes, he may very well cry with the psalmist:

"Beautiful in elevation, the joy of the whole earth

Is Mount Zion, on the side of the north,
The city of the Great King.

Jerusalem, March 5.

Only a dead honor needs pride to preserve it.

When justice is falling an excuse is a poor umbrella.

Shutting the eyes to the danger signal does not clear the track.

Japan the Key to the Orient

By Melvin R. Gilmore.

THE Sun-Rise Kingdom," "The House of the Morning," "The Kingdom of Peaceful Shores," "The Land of the Gods," as Japan is called, extends along the eastern shore of Asia in a direct line north and south of some 1,500 miles from Kamtchatka to southern Formosa, but following the sinuosity of the archipelago a distance of some 4,000 miles, is nowhere more than 200 miles in width. Its population is 48,000,000 or 49,000,000, including the inhabitants of Formosa. In area it is a little greater than the two Dakotas. In government, it is a monarchy and has had a constitution since February 11, 1889, which is modeled largely after that of Germany.

The material and intellectual progress of Japan during the last 50 years has been in some ways more remarkable than that of America. As late as 1872 Japan contained only 18 miles of railroad, from Yokohama to Tokio, now she has 3,635 miles. In 1898 the merchant navy of Japan consisted of 1,130 steamers of European type, 1,914 sailing vessels of European type, and 19,097 Japanese crafts.

Her foreign commerce has expanded in the last 30 years from \$30,000,000 to \$300,000,000, a record which no other country in the world has made in the same time. She had no modern war vessels 20 years ago, now she has a navy whose strength and effectiveness has lately been well shown. A few decades ago her army was half-barbaric in equipment, now, in proportion to her area and population it is as good as the best in the world in training, equipment and morale.

Recent events go to show that Japan will be the chief influence in modernizing China, and in bringing Korea, Siam, and all the Pacific coast countries of Asia the blessings of modern civilization—not only so, but indirectly to the more remote Asiatic countries, as Thibet. She has a common race instinct with the people of these countries, and also a common written language. There is probably a strain of Malay blood in the Japanese, so they have racial sympathies with not only the northern but also the southern Asiatics. They understand the Asiatic point of view, and this is a matter of the highest importance, especially as they are the most adaptive of Asiatics, and can more nearly approximate the point of view of Caucasians.

She has been the pupil of America every since Perry in 1856 caused her to open her ports, and she has been an apt pupil, learning well the lessons set for her by America, and now through her we shall indirectly become the teacher, leader and friend of all the far Eastern countries in thought and accomplishment.

Japan is demonstrating her efficiency as an educator of all the other Asiatic countries, not only in the matter of the arts and sciences, but also in commercial advancement, administrative functions, organization of armies, and gen-

eral adaptability of public services of all kinds. The secret of Japan's success as a teacher of her sister nations over the Caucasian races is that Caucasians want to do everything for Asiatics in the sense of monopolizing the doing, while the Japanese are willing to teach the Asiatics to do for themselves what they have learned to do for themselves. In China it has been demonstrated that a Japanese army officer, or instructor in any other branch can do more and with more sustained interest on the part of the pupil than any other foreigner in a given time. Japanese merchants are establishing themselves all over China, where no American or European has ever thought of going.

In Korea, Japan has a factor at work for the betterment of that unhappy and tax-burdened land, which no other country can employ. This is the power of

visers and assistants in the various departments of government.

What then is suggested by consideration of Japan's material progress and her position of leadership? To my mind it suggests the imperative necessity of taking Japan for Christian civilization. The mere material side of modern civilization is barren and disappointing in its results, so far as concerns the amelioration of man's social conditions. What a rich harvest field is offered in Japan! The edicts against Christianity have never yet been repealed, and yet what headway the gospel has made there even in overcoming opposition! Only secular teaching was permitted at first, but little by little the savor of the gospel was tolerated, until now freedom of religion is well assured in Japan as in America. In 1865 the first convert was made, now there are more than 100,000 native Christians. Pres. Seelye of the American Board of Missions has said, "It is not only the most remarkable chapter in the history of modern missions, but there is nothing in the history of the world to compare with it. We talk about the early triumphs of Christianity, but the early records of the church, bright as they may be, pale in the light of what is taking place before our eyes at the present time."

Mr. Tamura acknowledges Japan's debt to America in the following five points: 1. For the opening of Japan to the world. 2. For America's influence on her political life. 3. For the pattern of Japan's educational system. 4. For aid given to Japan in securing international standing. 5. For the introduction of Christianity.

On the last point he says: "Japan was like a decaying tree, whose fruit was cruelty, bloodshed and corruption. Even hope was dead. In 1859 the sower came, bearing the seed of truth, and life and hope. The Sun of Righteousness began to shine, and the dark clouds of Shintoism, Buddhism and Confucianism began to melt away."

Again the case of Japan warns us of the peril of procrastination in missions. A nation ready to be molded is liable to be marred. The yielding clay may be shaped not into a vessel of honor but of dishonor. Into these openings go the agents of evil if the agents of good do not. While we sleep the enemy sows tares in the ready soil. What more important, then, at this crisis of Japan's history and destiny than to flood the land with the light of the gospel? A whole people forsaking the wornout faith of their fathers, asks for another. Such another day and opportunity will never again come for that land, and the door of opportunity cannot long stand open. Materialism, pantheism, agnosticism and atheism are taking hold of the educated classes. Japan cannot wait. The question of her conversion is pressing. With all the material and scientific progress she is making she must either be converted or drift away into agnosticism



MELVIN R. GILMORE.

example of the settlements of Japanese immigrants springing up all over the country of Korea. These settlements are always well-governed, prosperous and contented. This is a live object lesson which must certainly have great weight in convincing the Korean people and officials of the certain passing of the present order of things and the coming in of a new and better order, either by their own effort or in co-operation with Japan if Korea is to attain and maintain her best and enduring welfare. The growing supremacy of Japan in Korea for the good of Korea, is a spectacle of the greatest peaceful conquest the world has ever seen. Wherever Japanese have settled in Korea, there has immediately been founded a public school to which all Japanese children are required to go and receive instruction from a Japanese teacher. Before the coming of the Japanese, Korea had practically no public schools. Siam is sending her young men to Japan to be educated in the military, naval, and general colleges of that country. The government of Siam is employing Japanese scholars and experts as ad-

and atheism. The old religions have lost their hold, what shall replace them?

Japan is in search of a religion. The Japanese are among the most intellectual people in all the world,—keen, quick, bright, energetic, practical, yet withal, reflective, philosophical in the highest degree. They have found by the study of history that heathenism has never saved a nation and Christianity has never ruined one; and from their study of modern science they have lost faith in their old religions, so they are looking with great earnestness and longing toward us, wondering if our religion is real, and if it is really better than they have thus far known. Shall we disappoint them? God forbid! They are anxious for light and for guidance in this supreme matter of religion. Infidelity, materialism, agnosticism, Unitarianism, Mormonism, are all there, bidding for acceptance by the people of Japan. She is in the surge and swirl of many currents of thought. Japan just now needs a calm, strong, patient campaign for the teaching of Christian truth by word and life, in simplicity and purity. One Japanese has said: "Japan wants no more doctrines, Japan needs Christ." She is sick of doctrines; she has had various doctrines for centuries,—Buddhism, Confucianism, etc., but for her regeneration she needs the life of Him who is Life itself, and who is Light and Truth and Love.

A number of Japanese reviews give attention to the question of the national religious consciousness. A writer in the "Shingun" combats the general opinion that the Japanese are indifferent to religion. "At heart," he says, "every Japanese is strongly and sincerely religious, but side by side with this sentiment is

mediately assent to what might be said to them, but they would investigate this religion by a multitude of questions, and, above all, by observing whether your conduct agreed with your words. This done, princes, nobility and people would flock to Christ, being a nation which always follows reason as a guide." John R. Mott says: "While the student body of Japan is not so numerous as that of India, it is without doubt more ambitious, aggressive, and influential. It is likely to play a larger part in our generation than the students of any other country in the Orient."

Missionary work in Japan is not finished. It is estimated that about three-fourths of the population have never heard of Christ. Groups of islands, a great number of interior cities and towns, and great extent of country are without any Christian workers, either native or foreign. Without more missionaries the native church cannot evangelize Japan in this generation.

There are great and difficult problems, religious and social, confronting the church in Japan. The middle class has been partly evangelized, but the lower class is still bound in superstition, while the educated class is largely given to atheism; having left their old gods, they have now no god. While Japan has broken loose from the moral standards of the past, no other standard has been substituted, nor indeed can be till the moral standard of Christianity shall obtain. Impurity is the greatest peril to the young men of the nation. By the shameful "Yoshiwara system," the government legalizes vice, and some men of influence, including the ex-president of the Imperial University, defend the iniquitous system.

Japan calls for missionaries of unusual strength. The candidate should be a graduate, or the equivalent of a graduate, of our best colleges; he should be apt to learn a difficult language. He should be in touch with all intellectual movements at the time, for the people of Japan are keenly intellectual; he must not be hide-bound, but must have the power of growth. He must have strong and firm faith in the essentials of Christianity, rather than in any sect or party whatever. He should be a Bible student. He must be a gentleman in all that the word implies in manners and in refined instincts, for the Japanese are a people of the highest degree of refinement and aesthetic sense. He should be modest and humble and have great measure of patience.

The signs of the times indicate that the cause of Christ in Japan is entering upon a new and remarkable era. Since the war with China encouraging signs have greatly increased. That war itself gave occasion to show that Christianity is not detrimental to patriotism, for no citizens or soldiers showed themselves more loyal than the Christians. In no other non-Christian country are students and thinking men so accessible to Christian influence as in Japan. W. D. Cunningham's Bible Classes are filled with young military officers, university students and members of the nobility who come voluntarily to learn what there is in Christianity. From the events of the last few years it would seem that God in his providence is preparing the Japanese church for a service of wonderful

usefulness. If Japan can once be made a Christian nation that would be not only a grand and glorious end in itself, but would have a tremendous influence throughout the entire East, both on the continent of Asia and in the Pacific islands. The more we know of the Japanese, of their past history and of their national development to which they are rapidly hastening with an ever accelerating speed, the more we are impressed



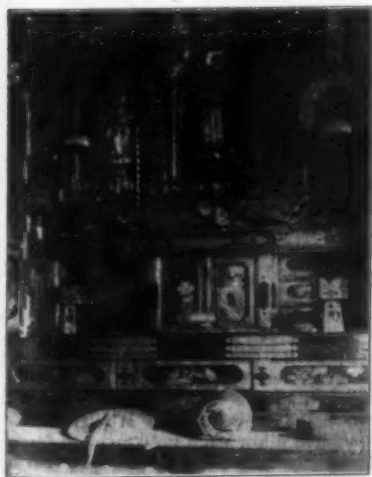
M. B. MADDEN, MISSIONARY TO JAPAN.

with the view of God's evident dealings with this people. The providences which have opened and developed Japan, and the opportune timing and fitting of events, have been nothing short of marvelous. In no other nation has been so widely disseminated the leavening power of the spirit of Christianity. When Dr. Verbeck went to Japan the land was altogether heathen, and the following edict was posted at every cross-road and bridge in the empire: "So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan; and let all know that the king of Spain himself, or the Christian's god or the great God of all, if he dare violate this command, shall pay for it with his head." Now there are more than 100,000 native Christians in Japan and freedom of conscience is guaranteed, a thing which is not true, for instance, in Russia.

To the Japanese mind the Christian religion and the most advanced type of civilization are connected, and rightly so. They see Christian nations leading in modern civilization and so are favorably disposed toward Christianity intellectually already and will be spiritually when they come to see and feel more and more what the real spirit of Christianity is.

In view of Japan's present need, but especially and above all, in view of the glorious, and almost boundless possibilities, the call to work in that land is urgent and eminently hopeful. Think

(Continued on page 519.)



A BUDDHIST HOUSEHOLD SHRINE.

love of country and the passion for its welfare. The Japanese also reverence science so much that it is not easy to convert them to an unthinking faith. An article taking up this thesis, to prove that there is no warfare between Christianity and science, appears in another Japanese review, the "Chuo Koron."

A young Japanese by name of Anjiro, who was a student at the Jesuit college at Goa, India, after his conversion, was asked by Francis Xavier what would be the prospects of Christianity in Japan. He answered: "My people would not im-

The Present State and Outlook of the Union Movement Among Protestants. ^{By M. E. Harlan}

OTHERS on the program of this congress have dealt with questions involving pure reason. Mine is as much a question of courtship as of scholarship and as in all such cases love is to play a part equally important with logic. In fact, I fear it is much easier to reason up to the desired end than it is to love up to it. The final solution will depend as much on grace in the heart as on gray matter in the brain. I will therefore spend little time, dealing with technicalities.

Unless preceded by Christian Unity, church union would bring us the disgrace of the harem and not the purity of the home. An attempt at the wedding of the sects with the sectarian spirit yet living would be the scandal of Christendom. Sects exist because of the intended or unintended disloyalty to Christ and can be cured only by a return to Christ.

As valuable as is a plan of union it is not so necessary as the spirit of union. Our Anglican brethren should be characterized by more of the spirit of Dr. W. R. Huntington of Grace Episcopal church, New York city. The Church Standard recently published an address by him on the question of the proposed change in their church name, in the course of which he said: "Until we as a church show ourselves more sympathetic toward our fellow Christians of all names and especially toward our fellow Christians of Protestant lineage; until we cease to call them 'schismatics' and 'sectarian' and treating their goodness as if it were a different make from ours, our success as volunteer unifiers will be paltry." These words of Dr. Huntington can be made food for thought for ourselves. Has it not too often been the case with us that in our discussions with our religious neighbors we have been willing to go only far enough to admit that we were positively right in everything and that phrase "everything" often included things not vital. I do not believe that this spirit has characterized many of our workers or churches, but it is to be deplored if it has characterized many of our workers or churches, but it is to be deplored if it has characterized one church or individual. Our plan and practice should be more nearly equivalent terms. Christian union is much more than the mere acceptance of a plan or a plea. Yet I am fearful that some of us have never made clear this distinction. The fact is that there is much more "unity" of spirit in Christendom than we are likely to recognize. When we hear a familiar doctrine announced by our religious neighbors we can at least refrain from sectarian exultation.

Unity of spirit must precede Christian union and may prevail in spite of denominationalism. Christian union means the utter abandonment of denominationalism. Unity is the willingness to unite if details can be arranged. Christian union as a theory comes with a program to submit. Christian union as a fact is the practical application of the unity of spirit till we stand on Christ's program with Christ himself as the central figure and sole lawgiver. We should be happy that we as a body of Christians were the

first in modern times to issue the call to a divided church to be united. We have been the most lavish contributors to the theory and have been happy in submitting the scripture program. But whatever may be said of the past, other religious bodies to-day are as lavish contributors to the unity of spirit as we are.

We must insist that we get at the truth in the matter, not for the sake of truth itself, but for the sake of dying men who are out of Christ, because a divided church has either been too impotent to reach them or else has confused with a babel of divergent voices. The plea for Christian union is in unsafe hands when mouthed by a man who does not have the spirit of unity. It is not union for the sake of union, but union for the sake of Christ in order to bring the world to his feet. Truth for the sake of truth or union for the sake of union leaves us selfish and sour and unlovely and is as much to be condemned as money for the sake of money.

Cannot Love Christ and Despise His Will.

But on the other hand we cannot love Christ and despise his will. There can be no permanent union at the sacrifice of a single vital truth. It is a time to be frank with our denominational neighbors if we are worthy of their respect. To decry sectarianism and human creeds is not equivalent to preaching Christian union. It is better to have a good human creed than to have no creed at all. On the other hand we must not think we have reached the desired end or even found the way to it when we have denounced one human creed to accept another human creed. This may decrease by one the number of denominations but all human tests of fellowship must be laid aside before the final goal is reached. As much as we desire Christian union we must not let this tempt us to recede from the exalted position of an insistence on being scriptural and thus meet the world half way. Our desire to be magnanimous under the euphonious name of "broad mindedness" must not be allowed to lead us to surrender what is not ours to surrender. As dear as peace is there are prices too high to pay for it, and there are still conditions where Christ must say, "I came not to

send peace, but a sword." It is still appropriate to pray, "Thy WILL be done on earth." There never was a time when the New Testament type of Christianity was so widely accepted nor so gravely imperiled, not by the guillotine or stake, but by indifference, and so-called "broad mindedness," which on being interpreted means lack of conviction. In order to be of use some things must be narrow. Our razors and sickles need narrow edges. The broadest thing known is the Sahara Desert and nothing is more useless. Instead of the old sectarian spirit many are now so void of conviction that they tolerate anything. Here is the danger. Death by the freeing process may not produce such an unpleasant sensation as by the fagot fires, but it is just as sure death. It may be more pleasant to be smothered with the white roses of pleasant platitudes while the enemy smiles upon us, but the end is the same as though the guillotine were used. If I were to draw the picture of the body of the church as some seem to think it must be when united I would draw an ungainly creature mostly of disjointed joints, backboneless, with a large head and nothing in it and faces on all sides of it but expressionless. Having eyes it sees nothing; having legs it walks nowhere for it has no definite mission; having arms it defends nothing because it believes nothing and is sure of less than it believes. At times it assumes the form of a huge jelly fish drifted by every tide making pitiful apologies for its existence to every crab or sea weed that touches its flabby sides. It is more honorable to be a good sectarian than a jelly fish. Denominationalism is as wrong to-day as it ever was and the fact that individual Christians of the various communions are closer together than formerly and have become experts in love-making must not cause us to lose sight of the corpse covered up.

Christian Union is Not Uniformity.

There never can be uniformity of opinion and methods. Except where Christ has explicitly stated the case are we to expect uniformity of faith. We have no less a creed, but a better one because divine, which is a personal faith in a personal Christ. This and this alone is to be the creed of Christendom, as it was in apostolic times. This creed will be characterized by the INFINITE MUCH rather than the non-essential many. A church that believes that MUCH can be trusted to allow each individual to ferret out the great verities of the New Testament religion. I know of no large Protestant church to-day that even attempts to enforce its various human articles of faith and it is a common saying that you cannot tell what a church does believe by its articles of faith. But all churches do require personal faith in Christ as the Son of God and the Savior of men. No unity is required as to how he became the Son of God any more than there is as to the how of the resurrection. Unity implies diversity as to opinion in all non-essentials. Any other unity would be the unity of the desert sands. There must have been plenty of room for variety within the bounds of New Testament Christianity.

MISUNDERSTOOD

By May Griggs Van Voorhis

Upon the mount a lone man sits and weeps,
While shadows darken round,
As kneeling on the ground,
He yearneth o'er the city while it sleeps.
"Oh, how I long to nurture them."
"Thy children, O Jerusalem."

'Tis not the thought of death or bitter pain
That clouds the suffering brow;
But saddened thoughts of how
They spurned his heart's love given it seemed
In vain.
"How gladly would I die for them."
"Jerusalem! Jerusalem!"

In vain? In vain? Nay God's own hand
upheld
His well beloved Son;
And from that moment on,
How many hearts have blessed that man of
eld.
How many owe their all to Him,
The Savior of Jerusalem.

Associate Membership a Hindrance.

The "associate membership" plan as a solution of the problem of Christian union is not a help but a hindrance. It involves principles too great to be called a question of mere "expediency" and would soon become a grave menace to the New Testament church by its arrogance and would be the beginning of endless confusion. It either means too much to the average man or it means too little. Our mission to the world as a religious body is not primarily Christian union as dear as that may be, but the evangelization of the world through the New Testament type of church and Christianity in doctrine and life. Christian union is not the end, but the means to an end. If our purpose does not include a scripture plan in addition to anything submitted by others and yet including all theirs that are scriptural then we have no need to exist, for they, too, are set for the evangelization of the world as much as we are. It is therefore both logical and right to say when the religious world reaches that plea we not only may but must be "a disappearing brotherhood." If our purpose was simply to get members then we could take up the "associate membership" plan or any other plan. But it is our business to lead men not only to believe the gospel, but to obey the gospel and we should be careful not to leave men content to stop even for a rest at the halfway house. The man who has become an associate member has gained not one advantage. If he is led to see otherwise he is deceived. If he does not see otherwise there is no inducement. I would not say that because some theoretically advocate the plan that they are because of its advocacy heretics and unworthy. But I do believe that a man who is intelligent enough to avoid extreme dangers by its practice is intelligent enough to get along without it and that the man who cannot manage it without misunderstanding had better let it alone. So that in any event, to my mind, it becomes dangerous and impractical. But it is argued that as we plead for union we should not be less tolerant than our religious neighbors who take members whether immersed or sprinkled. Our Presbyterian brethren are cited. But if I understand the situation that is not the whole truth. They are as intolerant to the pious Quaker as we are to the pious unimmersed and for exactly the same reason,—viz., they do not believe he has obeyed the Lord in baptism. If those who advocate associate membership do not take such people into full fellowship they, too, are more intolerant than the body named, for they have done no more for the pious unbaptized than have I who would hold to but one standard of membership. So the charge proves too much or it proves nothing. But, brethren, it is not a question of tolerance or intolerance. It is a question of loyalty to Christ and his word as we understand it. Acknowledging their Christly character, we only insist that they be loyal to the "burial" pattern. If such people are not members why call them members of any sort, but let them know that they are most heartily welcomed the same as others and that every courtesy shall be accorded them. But courage to declare Christ's unequivocal terms of the one membership is a grace equally commend-

able with courtesy. The fact that a minister takes the letter of such a man with a promise to return it to him when he shall remove from the community may not of itself be a breach of loyalty if at the time there is made a clear statement of the relationship as I understand the meaning as given by some of our brethren. But in it all I see nothing but dangerous complications that are indicative of discourtesy to our own brethren who also are as deserving of courtesy as are our religious neighbors.

To the Disciples of Christ whose historic plea has been for the reunion of Christendom, the "present state of the union movement" is large with promise. In the process of evolution the problem has reached that stage where its advocates are many and strong and its avowed enemies few and antedated. Yet we must not take too much for granted nor be lulled into indifference by hysterical compliment. This is no time to lose faith in the plea for union expressed

THE IF'S OF GOD

By Charles Blanchard

Silence with fear and trembling, the Ifs
Of the Eternal stand up like cliffs
In the deep of the dark before me!
Their shadows are hovering o'er me
Like the shadows of earthly things
Which fall on the pathway of kings,
Or the shadows of forests vast
On the mountains of Mystery cast!
I look aloft and the sunpeaks glow,
While the darkness deepens down below.
Amid this shadowy show of things
My spirit sighs, then laughs and sings;
I doubt and I fear and believe—
I see the shadows and grieve;
I look to the summit and sing
While my spirit soars up on the wing.
With the swift sparrow speeding on—
Ah! whither?—It is gone!

Silence with fear and trembling, the Ifs
Of the Eternal stand up like cliffs
In the deepening darkness o'er me;
Yet the swallow has gone before me.
Why should I fear and falter so?
I am so lonely! The birds do not know
The sorrow of spirits unsatisfied!
The cliffs are high and the chasm wide.
They have wings and they reach it so!
I must climb, and I do not know
Where to put my feet, which is the best
Way to go—and where I shall rest!
And so I stand wondering evermore,
Watching the sparrows speed on before!

I cry to the watchman, "What of the night?"
I cry to the watchman, "What of the Light?"
Are the cliffs of the Future red with its glow
Or crowned still forever with un-kissed snow?"
I cry and the silence makes answer to me,
The silence of mountain and forest and sea!
Alone in this Presence I grow serene—
The cliffs of the Future forevermore lean
Toward the sunlight! In this sweet
silence and calm
I hear the Voice of the Ages—"I Am!"
And so I abide while the Century dies
With my face to the cliffs where great
suns rise!"

(Written at the close of the past century.)

in plain, definite terms rather than in vague generalities. A lady said to Mr. Judson, "I would like to be a returned missionary." But no one can be a returned missionary unless he pays the price. Neither can we enjoy the fruits of Christian union unless we pay the price demanded by Christ and the apostles and according to their program. Till that day dawns it is our privilege to refuse to accept anything in faith or practice that is not scriptural or catholic. The head of the Indian Brahmo Somaj when asked to become a Christian replied as he faced six different mission houses in one street: "Into which of your religions am I to be baptized? I cannot become simply a Christian." It is an exalted privilege for us to join our voices with other voices and tell him it is a shame that he may not now be able to do so, but we have great reason to hope that the day will soon dawn when his people will be able to be just "simply Christian." Herbert Spencer says there are three stages through which human opinions pass, viz.: the unanimity of the ignorant; the disagreement of the inquiring; and the unanimity of the wise. We are now well along in the second stage; but let us hope that at least we face the dawn of the third stage. The whole religious world is becoming melodious with the silvery notes of the prophets of progress and the future sky is redolent with the glow of the altar fires that tell of coming day. Already the morning dawns. In the name of our God let us lift up the banners of our God and forward march, to the martial music of New Testament loyalty.

JAPAN THE KEY TO THE ORIENT.
(Continued from page 517.)

what fruitful possibilities this work affords! To be a factor in the elevation of the nation's social conditions, in solving its economic problems, in purifying its morals, transforming its evils, in bringing light to its dark places, in molding national life! Is there anywhere any more glorious occupation than to carry on the work "which Jesus began to do?" "The call of God is not so often a personal call, but the call of an opportunity." Japan needs now the best of Christian teachers to guide her through these times of strenuous trial. Could any higher, richer or worthier work come to anyone than this of collaboration in the teaching and fitting of a nation, be the leader and guide of the hundreds of millions of inhabitants of all the other nations of the Far East upon the highway of peace, progress and righteousness? Already China is sending her young men by hundreds, and in ever increasing numbers to study in the universities of Japan, and the native Japanese churches are planning foreign missions. Mrs. Rijnhart, on her way to Tibet, spent a little time in Tokio and while there made a few addresses, at the Y. M. C. A., at the churches, etc., and as a result two native Japanese Christians volunteered to accompany her to Tibet in her mission.

Then I say, take possession of the Land of the Rising Sun in the name of the Sun of Righteousness and we shall have "The Key to the Orient!"

THE CHRISTIAN CENTURY
Six Months, Fifty Cents.

The Supreme Need of the Hour

By David H. Shields

THE coward in all ages, even among animals, has been an object of scorn. In the pack he is snarled at, bitten, and is the common object of hate. He is forced to remain in the rear to take whatever is left him. He is fortunate if he is not, sooner or later, torn to pieces by his own kind. The coward in the herd is forced to graze in the poorest pasture, to quench his thirst after all the rest are through, and to wander alone, an easy prey to all his enemies. The coward among men is always an object of pity. As a savage, he is made to do the menial work of the camp, and is despised by his whole tribe. The name they give him is the distillation of supreme contempt, "Squaw Man." In civilized communities the coward sneaks up the back alley by night; he browbeats those that are under him; he sells his vote for money or political pull; he demands a secret ballot because he is afraid to vote his sentiments in the open; he runs a joint upstairs or in a cellar; he takes oath to administer all laws to the best of his ability, and proceeds to enforce only those that pay him best; he allows himself to be elected mayor of his city on the promise that he will give a clean administration, and immediately lays down and bickers like a whipped pup that he 'can't,' then asks the people to make him a state senator or send him to congress.

On the other hand the bravest wolf leads the pack, and is the first to sink his fangs into his victim and satiate himself in its warm blood. The noblest deer tosses his proud antlers in the forefront of his admiring herd, and grazes on the choicest tufts of grass, and is the first to quench his thirst at the sparkling brook. The most heroic man of every age has been made the chief of the tribe, king of the nation, and often deified by his people at his death. Though his own generation may not have recognized him, and have exiled him, or thrown him into a dungeon, or pressed the cup of hemlock to his lips, or made his body a torch to lift its lurid light on high, or nailed him to the cross, yet each succeeding generation vies with the other in doing him honor. They write his name on marble, and grave it in stone. They garnish his tomb and embellish his cenotaph. They sing his praises in hymns, and laud his deeds in impassioned orations. It is the man who dares to think and do who is lifting the race nearer to God. On his brow is pressed the unfading crown. It is his name that inspires men to be men, and not mere things. The memory of his deeds, and the example of his life give men for the day of battle.

It is my firm conviction that no period of the race has been so rich in heroic lives as the present. There are acts of courage every day, on the farm, in the factory, on the railway, in the office, in the home, that are never heard of, that would make the greatest deeds of Hercules or Ulysses appear pitiful in comparison. The heroes of to-day are in our kitchens and our parlors. They stand behind counters and sit at our

desks. They are in our college halls, and they clean our streets. They grasp the throttle, and guide the plow. They heal our diseases and they minister to our wants. They preach our sermons, and they plead our cases at law.

No age ever had so much courage as this. The great daily papers stand on the right side of the great moral questions, almost without exception, when it comes to the hour of battle. From the mayor of a petty village to the president of the United States, there is more righteousness in the heart and deeds of rulers than there has ever been in the history of the world. From the policeman to the commander of a great battleship, there is a greater desire to do right than ever before. There never was a time when there were so many fearless ministers in the pulpit as now. There never was a time when the whole mass of men could be rallied around a moral issue as now. True it is, that there are sewers running under every stratum of life, reeking with filth and corruption, but growing above these sewers are the flowers of God that make glad the world. True it is, that there is unfaithfulness and corruption and oppression and sin in the world—how much, God alone knows; but there is also loyalty and purity and liberty and righteousness. These shall abide, but the former shall pass away.

Perhaps some one is ready to ask, "How, then, can moral courage be the supreme need of the hour, if men are more heroic than in any age of the world?" The answer is simple. The men of to-day have set themselves the most exalted end to attain of any men in the history of the race. The demand has been created by a desire for a cleaner life. A cleaner life means cleaner business and cleaner politics. We are moving out of darkness into the light; out of ignorance into knowledge; out of the beast into the spirit; out of the kingdom of the devil into the kingdom of God.

You say to me, "What about the corruption in the city governments of Minneapolis and Philadelphia, and other cities, that has been recently uncovered? What about the boodling in Missouri? What about all this 'busting of bosses' that has been going on? Do not these show that the world is getting worse? Do they not indicate that everything is going to the 'eternal bow-wows'?" No! They are only so many fingerboards of God pointing to the fact that there is more light in the world. We may imagine that our cellar is free of vermin till we take a light into it. But the moment that the light pierces the gloom, creeping and crawling things scurry in every direction, seeking darkness. The light did not create them, but simply revealed them. Corruption has always existed, but men have not always been brave enough to uncover it. Boodle has always been at work, but men have not always been courageous enough to send it to the pen. Bosses have always blustered, but men have not always had grit enough to "bust" them.

A hundred years ago every preacher had his demijohn. Now one drink is

his ruin, if made public. More than that—very few churches now tolerate the use of tobacco by her ministers, and may the day hasten when none shall do so. We will not to-day permit even the best literature of other ages to come into our schools and homes without it is first expurgated. The day is at hand when every position requiring responsibility and yielding a good salary will be closed to the victim of the cigarette and the user of intoxicating liquors. The human race is moving onward and upward. If a ruler of to-day should commit such deeds as Nero it would not be long till the navies of the world would be thundering at his gates.

The stronger the light the darker the shadow. There is more of God in the lives of men, therefore the more hideous appear the works of darkness. The world demands of the worst men of to-day what it scarcely expected of her best men of yesterday. We may think our watch correct until we consult the chronometer. We may judge our distance to be exact until we lay down the measuring rod. Wrongs are apparently accentuated in our day because men are beginning to value things by a truer standard. The supreme need of the hour is courage, because the supreme demand of the hour is courage. This demand is created not by more evil in the lives of men, but by more righteousness.

What sort of courage do we need, and where do we need it? We have no need of anything "spectacular," but simply common courage that any man may exercise if he will. We need the kind of courage that will pay a living wage, and do an honest day's work; that will have regard for oath of office; that will not perjure itself on the witness stand; that will render a verdict according to the law and the evidence; that will administer all laws alike; that will not "sell out"; that will stand up for the best welfare of the community, though it may cost a few dollars in trade; that will stand by the man who stands by the right, regardless of whether he belongs to "our" political party or not. We need the kind of courage that loves country more than party, and will dare to rebuke its own party if it is corrupt; that will at least enable a man to make an honest effort to enforce the laws that he has taken oath to do. The present time demands the kind of courage that will enable the prophet of God to say, "Thou art the man," whether the offender be king or beggar. The supreme need of the hour is this common, ordinary courage that will work three hundred and sixty-five days in the year, whether a man has on his "Sunday clothes" or not.

The hour demands a brand of courage that will not permit a public official to give that cowardly excuse for non-performance of duty, "public sentiment is not with me." It is the business of an official to create sentiment in favor of decency and order. It is his business to enforce the law. It is not his business to take account of public sentiment. There would be no need of all the machinery for the enforcement of the law, if public sentiment were always in favor of it, for then law would be self-enforced.

(Read before the Kansas State Temperance Convention, Topeka, Kansas.)

ing. I repeat, it is the business of the man who has voluntarily taken the oath to enforce the laws of the state, to create public sentiment in favor of law-enforcement, by exhausting every means at his command to bring violators of law to justice.

When Moses came down from Mt. Sinai and found that his people had turned back to the most degrading idolatry in his absence, did he lay down and whine that "public sentiment" was against him? No! In a few minutes he created more public sentiment in favor of law enforcement than at least six hundred thousand men had been able to create against it in forty days and forty nights. With flashing eye and thundering tones he took his stand in the gate of the camp, and cried out, "Whoso is on Jehovah's side, let him come to me." And to the little band that gathered about him he turned and said, "Thus saith Jehovah, the God of Israel, Put ye every man his sword upon his thigh, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor." There was no more wholesale turning to idolatry while Moses was mayor of that people.

Is Joseph Folk prosecuting boodlers because public sentiment demands it? No! Mr. Folk is sending bribe-givers and bribe-takers to the pen because he is a MAN. He is doing his duty in spite of threat, in spite of proffered bribes, in spite of the pleading and futile menacing of some low-down, mean, cowardly church members. May God have pity on their poor souls.

When Theodore Roosevelt, as police commissioner of New York, enforced the "Sunday Closing Law" against the saloon, did he do it because public sentiment demanded it? He did it in spite of protest from papers, from his own party, from church members, and from officials high and low. When the "Ring" came to him and wailed in his ears, "You will ruin the party," he smiled and said, "The only thing to do is to enforce the law and let consequences take care of themselves." This is the brand of courage that we need to-day.

This sort of courage we are talking of demands that a man be something more than merely "good." The man who is only "good" is the devil's most effective tool. His party nominates him and asks the people to vote for him because he is a good man, and because he never did this, or he never did that, and the good people elect him. And straightway the rake and the thug take command, and he lets them do so, because he is a good—for nothing—man, except as a tool for the worst element in the community. Courage demands virile manhood. Courage demands good red blood. Courage demands a good strong arm, and a blow straight out from the shoulder, and landed square between the eyes. Courage demands that the best men of the community take an active part in the political life of the community. In the words of the President, "If, during this century, the men of high and fine moral sense show themselves weaklings; if they possess only that cloistered virtue which shrinks shuddering from contact with the raw facts of actual life; if they dare not go down into the hurly-burly where the

men of might contend for the mastery; if they stand aside from the pressure and conflict; then, as surely as the sun rises and sets, all our great material progress, all the multiplication of the physical agencies which lead for our comfort and enjoyment will go for nothing and our civilization will become a brutal sham and mockery."

We need this sort of courage in the President of the United States, and—have it. We need it in the Governor of this State, and—expect to have it. We need it in our law-making bodies, and we think that the outlook is bright in that direction also.

There is a demand for such courage in all the walks of life. It is the badge of manhood. It is the imprint of the Divine. It may become the property of any one who will take it, providing he be a free man. The man who has sold himself, for gain, whether that gain be social, political, or cash, is of necessity a coward. Not until a man realizes that in the last analysis he must hearken to God rather than to man, can he be fearless. Courage is the child of Liberty, not of slavery. Courage is the fruit of the Spirit, not of the body. Not to have courage is to be a coward. To be a coward is to be branded by shame. Then let each one of us, in his place, do his best to put up a fair fight against all unrighteousness, striving to make it easier for men to do right and more difficult for them to do wrong.

Courage is not only the supreme need of the hour, but the hour demands a more sturdy type of courage than ever before. It requires courage to face the cannon's mouth; to stand the leaden hail of the rifle; to bare the breast for the bayonet thrust; but it requires courage of a finer fiber to face unrighteousness and give it "no quarter." There is no bugle blast, no scream of fife, no roll of drum, no flash of saber nor rattle of musketry to intoxicate a man, but he must face the grim monster alone, and meet it in a death grapple. But the glory of this battle is that there is no question as to what the outcome will be. The doom of all unrighteousness is certain and absolute. Then let us fill our places in life as best we know how. Let us do the right, and let conse-

quences take care of themselves. Let us be strong and of good courage, and show ourselves to be MEN. Let us stand for "fair play" everywhere. Let our Christianity have good red blood in it, and not be of the pale, sickly sort that prays, then annuls the prayer at the ballot box. Let us stand for our homes. Let us stand for our country. Let us stand for men. Let us be against everything that is against man, and for everything that makes for his exaltation. Let us be courageous.

"Arise and be doing and Jehovah be with thee."

AN INNOVATION IN TRADE UNIONISM

PRINTERS have ever been recognized as progressive and conservative. Their progression places them in the front rank of thinkers, writers and doers, but their conservatism has not been productive of good in the way of increasing salaries to those who work at the trade, nor in shortening the hours of daily labor to any great extent. There are many trades that pay better wages for less hours of work, and the workers in these trades, in the main, have less brain work to perform and are therefore less educated than are the printers.

There was a time when printers had the reputation of being very unreliable and a drunken class of men. The truth is they were no more so than any other class, but, being more in public view, it appeared so. To-day they are less so than ever. The advent of machinery, the curtailing of useless labor, has brought home the fact that to exist at all one must exist right; that it requires sobriety and reliability in man, more so than ability, to hold a steady situation these days, and the thinking printers have risen to the occasion grandly. This is true of the union printer, rather than the unorganized individual.

The entrance of machinery into any trade works a revolution in methods. The linotype and monotype machines have changed the whole face of the printing industry. Machines now do over half the work of the trade. The widespread depression caused by the throwing out of work of one-half the workers has been overcome, and to-day all followers of the craft find work as readily as they did previously. There will always exist a surplus of laborers in any trade to menace the welfare of society and keep down the wage of the laboring man. Printing machinery has brought its attendant evil and good, as did the shoe machine—specialization in branches. Whereas in the past it was necessary to know the whole trade, to-day to be a master of one branch is deemed sufficient by the employer. To the employe this is a serious evil, for it works the hardship of a decrease in wage ultimately. Great is the Daniel who reads the handwriting on the wall.

The apprenticeship question has ever been a serious matter to any trade—the limiting of numbers and the instructing of learners. Opportunity is not being given to boys to thoroughly master the trade, but, placed at doing one thing and kept at it for all time, they never be-

(Continued on page 533.)

HOMeward BOUND

By J. H. Wright

Waiting for the summons
Loosing silver chord,
Lies a faithful servant
Trusting in his Lord.

Hills of life joy crowned,
Valleys dark with pain;
Peaceful now its closing,
Death to him is gain.

Scattered in life's battle,
Children meet again,
Gath'ring 'round his bedside,
Helping soothe his pain.

Sleepless vigils keeping
As he nears the shore,
 Oft they praise his goodness
 Shown in days of yore.

Mis-spent years of sadness
Cast no shadows 'round;
 His a joyous exit,
 Faith his vantage ground.

Has the Master called him?
 Is the journey o'er?
 Farewell, father, farewell,
 Ours on earth no more.

Louisiana Purchase Exposition

THE past centuries have been marked by a spirit of militarism. Read the war records and the biography of great military heroes and you have the history almost complete. Blood and carnage have marked the pathway of progress, and at the point of the bayonet the rights of the oppressed have been secured and guaranteed. The glory of a nation was in her military achievements. Her greatness was measured by the strength of her army and the number of her battle ships.

A new day is dawning upon the more civilized races. Streaks of light have been seen above the horizon—the herald of a better hope. And yet we cannot expect the noontide of the perfect glory to burst upon us with all of its magnificent splendor. The New Heaven, wherein dwelleth righteousness, cannot be realized until the spirit of human brotherhood takes deeper hold upon the hearts of men.

The present age has been characterized as one of industrialism. The form of competition has been at least refined, and in many respects has been materially changed. Great expositions, where the nations of the earth meet in friendly concourse, have in a large measure supplanted the old regime. Here nations vie with each other in their display of the arts of peace. Discovery, invention, creation, execution are words descriptive of the realm which we are now entering.

Great events of history are seized upon by the large cities of the leading nations as worthy of celebration by the whole world. Philadelphia has had her centennial, in memory of America's Declaration of Independence; Chicago her world's fair, marking the four hundredth anniversary of the discovery of the new world. Now comes St. Louis, commemorating the hundredth anniversary of the Louisiana purchase. This vast area, out of which have been carved more than twelve of the richest states and territories west of the Mississippi River, was bought for the insignificant sum of \$15,000,000. But money was not so plenty in those days, and the knowledge of the land west of the Mississippi was so vague that the sum was looked

upon as exorbitant by the American people, and Jefferson, who was then President, met with strong opposition. Surely, he builded better than he knew, and it has become the distinguishing event of his administration. Napoleon was hard pressed in Europe at the time; fearing that he might lose his holdings on this continent west of the Mississippi he was anxious to make the exchange.

St. Louis has made all expositions of the past seem small. With 1,240 acres

seen on every hand. A clock covering a quarter of an acre; a hotel accommodating 6,000 people and a stadium seating 27,000 are samples.

The leading nations of the world will be represented, with the exception of Russia, who sent in her tardy regrets. Japan's display will be increased over what she had originally planned. There are two "famous forties," which no one will fail to see. These are the exhibits of the red man of America and the brown

men of Oceania, located side by side. These exhibits will be of interest to the student, as well as to the superficial observer who desires to see things merely for curiosity and amusement.

The reproduction of the old city of Jerusalem, covering eleven acres in the wooded section near the art palace, will be of interest to all.

The great exhibits of industry, education, transportation and art, etc., are beyond anything which has ever before been conceived in its magnificence and dazzling splendor. A careful study of what one could see in any one of these buildings would be a liberal education in itself.

One of the prettiest bits of sculpture is the heroic cast called "The Miner and His Child." It is the work of Charles J. Mulligan, of Chicago, who went to the anthracite fields of Pennsylvania and took his studies from life. He watched the men at work in the bowels of the earth. He saw them in their homes at night. He noticed the caressing greetings the children gave their father as he came from the pit. He saw the anxiety with which the wife and little ones waited for the miner to come up out of that shaft of death. The result is "The Miner and His Child," which

stands in front of the mines metallurgy building. It is labor's own monument and its only piece of sculpture at the fair.

The success of this great enterprise is due in no small measure to the indomitable energy and the rare executive ability of the Hon. David R. Francis, president of the exposition. He is characterized by one writer as a "wonder, a diplomat and a dynamic giant."

THE CHRISTIAN CENTURY
6 mos., 50 cents.



MINER AND CHILD.

set apart and utilized for this purpose. Chicago must be content to take second place far down the line. The approximate cost of the exposition will be \$50,000,000, of which St. Louis furnishes one-fifth. The art palace, a permanent structure, will cost little less than a million. The palace of liberal arts, 525 by 750 feet, will cost almost half a million. The largest pipe organ in the world, with 145 stops and pipes five feet in diameter, has been constructed.

Other evidences of "bigness" are to be

A Forward Movement*

THE Disciples of Christ from the beginning have been distinguished for their evangelistic zeal and fervor. Those who have pointed out our peculiarities as a people have always conceded this. A passion for souls, a fervent yearning for the unsaved was characteristic of the pioneers. They believed in the Gospel. They held it to be the power of God. They had a sublime confidence in the old sweet story. They never doubted that when loyally and lovingly told, it would win its way to the human heart. They said with Paul, "We will know nothing but Jesus Christ and Him crucified." Like the apostle, they preached not for the sake of preaching, but to rally men to the Cross of Christ. They were rarely disappointed. They were almost never defeated. God gave them souls for their hire. They received little else, but they were satisfied. Every sermon was an evangelistic sermon. Every preacher was an evangelist. To close a discourse without an earnest invitation to the unsaved was treason to the King. Those men were masters in exhortation. They studied the art of appeal. They knew the way to the human heart.

With many other words and oft-repeated exhortations they urged the claims of God upon the souls of their hearers. Not only so; but they made plain the way of salvation. They preached as though some present would hear for the last time the preacher and his message. To preach a sermon without making plain the divinely appointed steps, by which the sinner approaches God and obtains forgiveness, was considered wasted time and effort. If the theme offered no logical opportunity to outline faith, repentance and baptism, they lugged it in, without an apology for such an intrusion. They opened the door of the Kingdom so wide, and made the invitation to enter so frank and cordial, that no man who heard them doubted a welcome. Their very sermons were invitations. Such subjects as "The Evidences of Pardon," "The Remission of Sins," "The Dispensations," "The Simplicity of the Gospel," "The Divine Authority," will indicate the character of their efforts. It was great preaching. It was comprehensive preaching. It was successful preaching. It made possible our greatest triumph as a people. It reached men who had been regarded as unreachable. It swept whole churches into our ranks. We need such preachers and such preaching to-day. What our young men need, is not some new interpretation of the Gospel, not some re-statement in new terms of the present day, but a return to the simplicity, the earnestness, the directness and the audacity of those grand men of God. Such is our heritage as a people. We have trained in this school. We have before us such examples and ideals. We have been schooled in evangelistic methods. We are equipped for personal and aggressive evangelism as are no others. Our religious neighbors understand this. They look up to us as possessing the fire and zeal that once pushed the conquests of Methodism far and wide. I

have heard great evangelists say that they coveted the help of Christian preachers, because they understood the situation and possessed tact and power in personal work. Better had they said, "They know the Gospel and are imbued with its spirit." If we are specialists in this field, we ought to work our specialty. If we are so exceptionally endowed for this work, we should be bold and audacious. We should undertake special efforts and plan great campaigns. When I have studied the great efforts put forth by our denominational friends, the large investment of men and money and their abounding satisfaction with comparatively meager results, especially when compared with their investment, and then have thought of our own great harvests, gathered annually, without great effort, or large expenditure, I have been impressed with our special talent for this work, and that to us the Savior's promise has been fulfilled, "To him that hath shall be given."

The character of evangelistic effort is changing. It is no longer one great evangelist. It is no longer the exploitation of the personal gifts and eccentricities of some remarkable man, but a well planned and amply equipped campaign. It is now a combined effort, enlisting many men of rare spiritual power, who simultaneously attack the enemy and occupy strategic points in the great city. That this is a wiser plan, that this is the more excellent way, that it promises larger and more permanent results, I think none will doubt. This co-operative evangelistic effort has been conspicuously successful in many of our great cities, and waits, I think its greater triumphs when undertaken by a people best fitted for evangelistic work. I believe the time

is ripe for such a campaign by the Disciples in Chicago. Already a committee has been appointed by the preachers' meeting to prepare the way. Let the movement be well planned. Let all the churches be interested. Let the field be canvassed and explored. Let us know thoroughly the ground to be won. Let the preliminary work be carefully done. Create the expectation that is a half success. Let Cottage prayer meetings be heard at chosen points, in the field occupied by the local church.

Let good choirs be trained for effectual co-operation. Let committees on advertising, finance, personal work, ushering, devotion, etc., be appointed and trained for special effort—each in his own line.

Let the churches plan to hold their annual evangelistic effort simultaneously. Let a great mass meeting usher in the united effort. Let there be a daily meeting down town, where business men may gather. Let there be a union prayer meeting, to which all may come, and where reports and suggestions be made. Let there be a generous rivalry and a wholesale provoking to love and good works. Such an evangelistic campaign would result in a great harvest of souls. It would unify our churches. It would cement our brotherhood. It would bring to Chicago some of our greatest preachers. It would secure a hearing. It would make an impression even on Chicago. It would create confidence in our churches. It would raise up for us powerful friends in other cities. It is worth while. I believe it will be the next great forward movement for Chicago. With such men as Sweeney, Spencer, Richardson, Powell and Jenkins we could not fail. To expect great things from God, to plan great things for God, is the condition of blessing, for He is saying now, as of old, "According to your faith, so be it unto you."

The War Against the Higher Criticism By Jasper Hughes

THE late league formed in New York is called the "Bible League" and "The League Against the Higher Criticism," showing that it is not certain whether it is a positive or a negative movement. A reassertion of the faith of the fathers against the schools of the hour will be unfortunate as the higher criticism has been delusive. There must indeed be a reconstruction of the vital faith in the pre-existence of Christ and His resurrection, etc., as against the infidel phase of higher criticism; but mere reassertion will not meet the situation, neither will scholarship pitted against scholarship meet it, as the New York Outlook contends.

The faith which our fathers held had this defect, that in contending that the Bible is the word of God they unconsciously imported into this statement that positiveness and absolutism which is the chief characteristic of Rome, and was rife in the time of the Reformation; so that while the Reformation was right in exalting the Bible against the papacy it was wrong in carrying the papal spirit into Protestant statements and ordinances. The result was the true faith became encumbered by a dogmatic and

scholastic spirit that had to pass away.

The passing away of that spirit has brought on our present struggle, and I am thankful to the higher critics to the extent that they are willing to let the old spirit pass away and to let the truth of God in Jesus Christ breathe and speak in the living language of the hour, but beyond that I have but little interest in them. I approve the conservatives in so far as they are representing the that is cardinal and saving in the primitive faith of the Christ. But I do not believe that our conservative brethren have come to see how far the Roman and Grecian spirit colored their own faith and the simple truth about Jesus. I do not believe that the disciples who have made such a cry for "the Bible and the Bible alone" and against scholastic Christianity, have ever realized how much they were and still are under the dominion of the scholastic, the scientific and the absolute spirit of the past.

"It is a fact," says a great scholar in Germany, "that our reformers developed by preference the leading ideas of Pauline theology and that they neglected or sacrificed the elements of religious testimony in the New Testament, which.

(Continued on page 533.)

(Paper read by Lloyd Darsie, at the District Meeting held in the Englewood Church. Requested for publication.)

Among the New Books

Religions of Authority and the Religion of the Spirit. By Auguste Sabatier. (Translated by Louise Seymour.) McClure, Phillips & Co. Price \$3.50 net.

We have here the crowning work of the great religious genius—late dean of the Protestant faculty of theology in the University of Paris. He was a man of undagging energy and prodigious powers. One needs to read but a very few pages of his writings to feel that he is keeping company with a master spirit. The author does not feel compelled to make the facts fit any dogma of the past or present. His manner of treatment is bold, fearless and thorough. He is not a polemicist, but a historian and a psychologist, believing that "psychology and history are the two nursing mothers of religious philosophy," and that "the history of dogma is its inevitable criticism." This posthumous volume forms a sequel to "Outlines of a Philosophy of Religion," a work published in 1897. In all of his writings he differentiates between religion and theology, faith and doctrines, fact and a theory about the fact. He holds that "man is incurably religious, and that faith and religion are the perpetual possessions of the human soul, but that explanations and doctrines are ever changing, depending on the ever changing world culture. This principle, he maintains, applies to John or Paul just as it does to any since their day. He would say that the faith of these two men is one, while their doctrine, explanation, form of statement, differs very widely, depending upon their training and experience. If this be true, every age must state its own doctrines of the faith as it is in Christ Jesus. In this volume he is concerned with the nature of Christianity as related to the question of authority. The first two books deal with the history of the Roman Catholic and Protestant dogmas of authority. The former appeals to the church, the latter to a book—the Bible. He then raises the question if both of these are not inconsistent with the religion of the Spirit, the religion of Christ which gave rise to both the church and the Bible and from which they "draw their original existence and present dignity." No difference how widely the reader may differ from the author in his conclusions, it is not a book to be set aside by a wave of the hand. It is a book to be read prayerfully and thoughtfully.

The Education of the Heart. Brief Essays on Influences that Make for Character. By William L. Watkinson, D. D., author of "The Blind Spot," "The Bane and the Antidote." Fleming H. Revell Company, Chicago, Ill. Price \$1.00 net.

This tastefully executed little volume of 256 pages is just what its title indicates. It consists of fifty-two "brief essays" and they are crammed with the "influences that make for character." No one can read them in right mood and not experience an "education of the heart." It is not a book to be taken up and read straight through like a story

or a treatise. It is one, however, that ought to take the place of the average "devotional" book. It does not keep one's thoughts within; neither does it keep them above the clouds. It turns thought and heart to God and life. The "essay" is at once a sermon, a prayer, a song, a communion, a benediction. It is always sane, always wholesome. One taken before breakfast will prove a tonic to the soul. They transfigure life and build solid and winsome character. They make richer and add no sorrow. Their thoughts stick, for the sentences are always charged. They go straight to the spot, and either kill or cure. The reading of one of these essays is an act of worship. They will bring you into the Spirit on the Lord's Day, bring sunshine into the sick room, and bring fruitfulness and joy into life. E. L. ORR.

The New Association Hymn Book. The International Committee of Young Men's Christian Association, New York.

As stated in the fore-word, the Association Hymn Book is an attempt to collect the best hymns that are especially adapted to young men; those in which the emphasis is put upon the heroic and active qualities. It is an excellent book for all religious meetings for men. pp.

The Life Radiant. By Lillian Whiting. Little, Brown & Company, Boston. Price \$1.00 net.

The nineteenth century was one of material achievement. Success whether in business or religion was determined by the counting room. The ruling passion was to get power and to get money. Churches shared in the general prosperity, but it is to be feared that the impulse which carried them forward was one of denominational rivalry. The finer qualities of the spiritual life were not sought after by large numbers. Many people, even professing Christians, lost their sense of the reality of God's presence. A reaction has set in, as it inevitably must. Man is a spiritual being and cannot live on bread alone. A number of voices have spoken—prophets of the new hope, believers in the present reality of the unseen and eternal. The author of this volume is perhaps one of the best representatives of this new school of thought. It would not be untrue to call her a modern mystic. She will be regarded by many as fanciful, impracticable and unsafe; others, a smaller number, will find their souls fed as on heavenly manna. Some will accept all, others will reject all. Both will be doing injustice to themselves as well as to the author. The title of the chapters will be suggestive: "The Golden Age Lies Onward;" "Discerning the Future;" "The Ethereal Realm;" "The Power of the Exalted Moment;" "The Nectar of the Hour. A single quotation will suffice: "Life in its true sense is to know God. This is the life eternal. No one can 'know God' save in just the degree that he lives God's life—the divine life—and in the degree to which he is living the divine life does he live the eternal

life. The life eternal may be lived to-day as well as after death, in some vague eternity. The life eternal is simply the life of spiritual qualities. It is the life in which truth, honor, integrity, sacrifice, patience and love abound, and in which all that is selfish and false is cast out."

Children of the Tenement. By Jacob A. Riis. The MacMillan Company, New York. Price \$1.50.

Few men are so well prepared to photograph child life in the tenement as is Jacob Riis. For twenty-five years as a reporter he was thrown in contact with this phase of our social life. In these simple unadorned tales he has given us the opportunity to see what he has seen. He is not an inventor of stories. He does not see with his imagination as does the novelist. But with open eye and sympathetic heart he goes among the people as a friend and brother. He loves them, and he would have us love them. Perhaps no man has done so much to herald a better day for these people than has he. The pathetic, the heroic and the humorous all appeal to him. What is more touching than "Little Will's Message," or "A Story of Bleeker Street?" What is more heroic than the "Heroes Who Fight Fire?" The author has done a great service in giving us these additional stories of "How the Other Half Live."

READ THAT BOOK.

J. M. Lowe.



If you wish a stimulating, illuminating experience, read Professor Willet on "Basic Truths of the Christian Faith." As you read you are more and more convinced that they are basic, as they unfold themselves more and more under the skillful pen of the writer. It would be hard to tell which chapter is most helpful. The first one—"The Primacy of Christ"—is of signal value, being a sort of guideway through the entire volume. "Faith" is a very suggestive chapter. "Resurrection" is both convincing and comforting. "Baptism" mounts up to its rightful place of dignity and power. Were it always presented so, it would receive a wider welcome and bring with it a deeper significance. "The Program of Christ" is a fitting resume of the eleven preceding ones.

This book is not comforting to the legalist or the formalist, but so much the more should every such an one read it and thus be aroused to a fuller appreciation of his privileges in Christ. As my eye rested upon these pages and my heart responded to the truth which looked up therefrom, I bethought me of how much honor people would bestow upon themselves and how much more useful they would be in the world if they would spend more time trying to incarnate the truth they hear, and less time criticising the man who tells it.

"Basic Truths of the Christian Faith" has devotional value, quickens faith and reveals how deeply and strongly are laid the foundations of the Christian's hope.

H. L. Atkinson has moved from Oberlin, O., to be pastor at Chesterland and Fowler Mills, O.

Baraca Bible Classes

A FEW years ago Mr. M. A. Hudson, a Christian business man of Syracuse, N. Y., organized a Young Men's Bible Class, to which he gave the name "Baraca" (a shortened form of the Hebrew word for blessing), adopting as its motto "Young men at work for young men all standing by the Bible and the Bible School."

So marvelous was the growth in attendance and were results in conversion that it was at once recognized the Ba-

tian Church, Mason City, Iowa. He began his class with ten members, and now has an enrollment of fifty splendid young men. They have a beautiful room fitted up at the church, and, together with a large class of Philatheas, attract large numbers of young people to all the regular services. We commend it to our people, first, because of its splendid spirit. Owing to its organization, fraternity and ultimate ideal, the class spirit is very marked; indeed, we have found it about as much so as one would find in the everyday school life. And does this not appeal to you? Here in your Bible School are classes, with their insignias, class colors, athletic teams, but pre-eminently with a determination to make friends for the Bible School and for Jesus Christ. The class is opened by prayer and the singing of the class song, "Saved to Save," thus, through the emphasis of the devotional, all who come into the circle of the class influence are made to feel that the Bible School is a religious meeting—a regnant matter too long neglected.

Second. Because of its working motto: "Young men at work for Young men, all standing by the Bible and the Bible School." This is nothing short of the declaration of the "fathers," in terms of twentieth century Bible School endeavor. It is catchy, "orthodox according to the strictest standards," and certainly compelling in its program, although coming from one who knows little of our "shibboleths." Isn't it delightful to know that we can enter a movement like this one; that is growing at such a rapid rate among the leading churches of the east and middle west, and one, like ourselves, pledged to a "Bible" school, and to stand by the Bible in working for the salvation of young men.

The eighth annual convention of the Baraca and Philatheas unions meets in St. Louis August 11 and 12, and it is hoped many of our young people may be in this great gathering.

WILLIAM WILLIS BURKS.
Mason City, Ia.

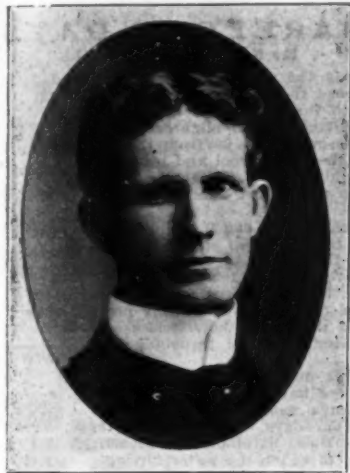
CHRISTIANITY AND CULTURE

VERY little has been said of the larger life which is being developed in several of our Chicago churches. The Christian Conservatory of Music is vitally related to the Monroe Street Church of Christ, and young people coming to the city would do well to write Prof. Ott, the pastor of



that church, or Mr. Frank Felton, the manager, who is a thorough Christian gentleman. We take pleasure in giving our readers a picture of the Wenona Glee Club of Chicago, composed entirely of the young ladies of the Metropolitan church. The success of the Wenona Glee Club is due largely to the untiring energy of Mr. De Loss Smith and Miss Abbott. Mr. De Loss Smith has a baritone voice of rare excellence, brought to a high state of cultivation by careful and conscientious training. Besides having studied under the best teachers in the country, he has given the voice an unusual amount of scientific study, which has resulted in a tone production seldom equalled. His voice is rich and pure, of great volume and absolutely under control.

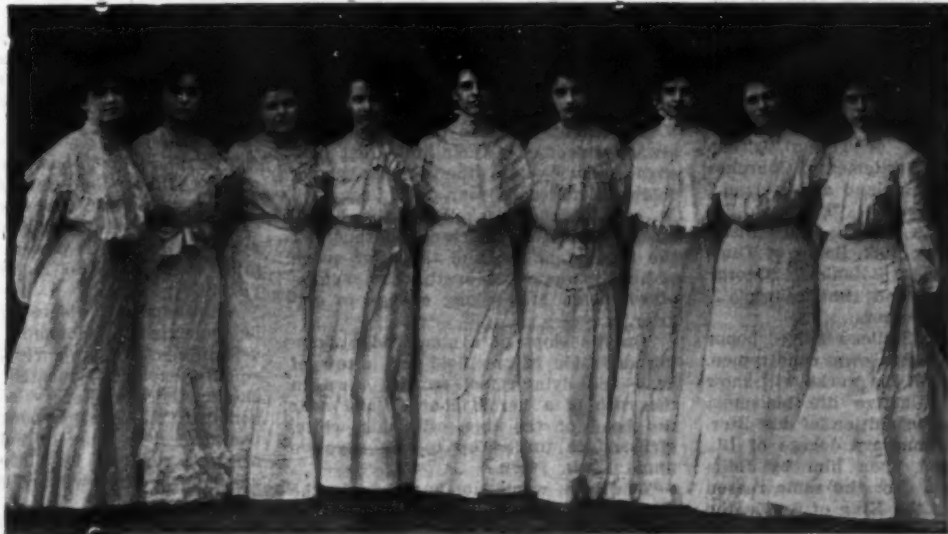
The young ladies of the Wenona Glee Club have made a specialty of ensemble singing. Their scientific study of all productions rendered the unanimity of enunciation, the splendid harmony and rich volume of tone never fail to please their audiences. They present an attractive feature for lecture courses, chautauquas and concert work. The repertoire of the club includes compositions of a classic order, as well as sacred and humorous selections. All the singing is done without instrumental accompaniment, thus enabling the audience to appreciate its harmony and sweetness.



W. W. BURKS.

Baraca movement was destined to more than a local recognition. Classes were soon organized in neighboring schools, then in other cities, until to-day there are more than seventy-five thousand young men enrolled in what is now a world-wide enterprise. In addition to these, there are many hundreds of young women in the Philatheas classes, which are really auxiliary to the Baraca's.

The first class of this kind organized in Iowa, and as far as we know the first organized among Disciples of Christ, was the work of Mr. H. I. Prusia, a prominent member of the Main Street Chris-



THE WENONA GLEE CLUB.

Home and Children

A LULLABY

By Thomas Curtis Clark

Rock-a-bye, babe, in your warm, cozy nest;
Rock-a-bye, rock-a-bye, rock-a-bye!
Fanned by the breezes far out of the west;
Rock-a-bye, rock-a-bye, rock-a-bye!
What though the night wind blow fierce in affright,

Harm cannot come to my baby to-night,
so,
Rock-a-bye, babe, in your warm, cozy nest;
Rock-a-bye, rock-a-bye, rock-a-bye!

Rock-a-bye, babe, in your beautiful dream;
Rock-a-bye, rock-a-bye, rock-a-bye!
Visit the fairies on Fairyland Green,
Rock-a-bye, rock-a-bye, rock-a-bye!
What though the tear-drops may fill Mother's eyes,
Baby is happy, afloat in the skies; so,
Rock-a-bye, babe, in your beautiful dream;
Rock-a-bye, rock-a-bye, rock-a-bye!

DR. SAMUEL SMILES

MANY a young person and thousands of people in the Anglo-Saxon world, now no longer young, will regret to learn that Samuel Smiles has finally laid down his pen and left his works behind him.

Smiles was a poor boy, one of 11 children left with a widowed mother for slender support. But the boy applied himself with heroic devotion to preparation for a successful life. His literary work was marvelous in its quantity and singularly profitable in its quality. He was certainly an illustration of the truism that poverty or limited means has been no real barrier to success and even eminence, in intellectual achievement. The catalogue of his well nigh innumerable books is almost a literature of itself, and surely our literature of this class would be extremely impoverished if it were possible to illuminate them from our literary possessions.

Like the books of Louisa M. Alcott, which American children will not give up, the books of Samuel Smiles have made a unique place for themselves where they are safe in the hands of the young. Here is a brief list of them: "Physical Education," "Ireland and the Irish People," "Self Help," "Workmen's Earnings, Strikes and Savings," "Lives of the Engineers," "James Brindley and the Early Engineers," "Lives of Boulton and Watt," "Life of Telford," "The Huguenots; their Settlements, Churches and Industries in England and Ireland," "Character," "Thrift," "Thomas Edwards; Life of a Scotch Naturalist," "Memoir of Robert Dick, Baker of Thurso, Geologist and Botanist," "George Moore; Merchant and Philanthropist," "Duty," and many others.

As a reward Dr. Smiles received honor after honor from his own countrymen. The mere recital of his works will show what a full and active life his must have been. In recognition of his literary efforts the honorary degree of LL. D. was conferred upon him by Edinburgh University. For the same reason he received from the King of Serbia the cross of Knight Commander of the Order of St. Sava. Dr. Smiles' works are not only admirable for their simple and

yet forcible literary style, but for the many useful and practical lessons which they enforce. They are wholesome and stimulating books and their whole tendency is conducive to the inculcation of sound principles of life and the building up of a manly and upright character.

FAVORITE OF THE REGIMENT

A colonel in a southern camp overheard an excited soldier venting his rage in furious profanity. The man, red-faced and big of muscle, had been a local bully and a law breaker, and when the war broke out he was given his choice to enlist in the army or to serve a term in jail.

The colonel was about giving an order to suit his case when the big fellow's arm was touched by a comrade, and a low voice said:

"Please don't talk like that."

Wheeling around with another half-uttered oath, he saw a red-cheeked boy looking into his face.

"I beg your pardon, Little Piety," he said. "I didn't know you was here," and he walked away, apparently more ashamed than if the officer had silenced him.

The life of this lad—"Little Piety"—in the army was told a generation ago, among the other pathetic stories of the war of '61.

The fair, delicate youth, bantered and pestered at first by his fellow privates, became the favorite of his regiment by his brave goodness and his amiable ways. In his character religion was something more than an adjective, and the nickname the men gave him in jest remained as his badge of respect and affection.

At a reunion of this regiment, not long since, the colonel, in his address to his few surviving comrades, recalled many vanished names of the old muster roll, and at last: "I wonder if you are thinking of the one member who was nearest to all hearts?"

"We know who you mean," the men answered. "We shall never forget Little Piety."

The colonel repeated the tale, old but always welcome, of their first great field engagement, where the slender young soldier, detailed on rear duty, begged to be sent to the front "with the boys," and obtained a reluctant consent; of the terrible battle, and the after scene of human waste and death, "the sadness of which no life is long enough to out-grow."

"On the slope of a steep ridge skirting one side of the field lay a row of dead and dying men, mowed down in the rush of a heroic charge; and near the head of the line, with his white, girlish face turned up to the sky, we found Little Piety."

"The boys would not bury him in the battle trench, but made and marked his grave under a live oak by itself, and sung over it the tune he loved:

"Must Jesus bear the cross alone?"

"Several years later I was far from home, staying at a city hotel, and one day I had a caller—a large, well dressed and handsome business man, who asked me if I remembered him. I did not.

"You remember Little Piety?"

"Yes."

"And the big ruffian who joined your regiment to keep out of jail and whom the boy rebuked for swearing?"

"Yes."

"Well, here is what is left of that same ruffian. I went into the army a desperado, and came out a man—and Little Piety's gentle influence opened the way to do it."—Ex.

BAREFOOT DAYS

By Edmund Vance Cooke

When the summer, still half-hearted,
Wooded the tender buds which started
With their little lips half parted,
Eager for his slightest kiss,
Then we freed us from the tether
Of the hated wool and leather,
Rushing out to greet the weather
In a barefoot burst of bliss.

Ouch! I still can feel the trouble
At the first step on the stubble,
As the tender toes bent double,
Cringing at the sudden pain.
But the tuft of turf caressed them
And the flat stone warmly pressed them,
And the water—how it blessed them!
Kissing at the throbbing vein.

O, ye men of might and Mammon,
All ye have or seek is gammon!
Turn a moment to examine

Your days by the side of those.
Ho, those barefoot days diverting!
Ho, to watch the water flirting!
Ho, to feel the summer spurring!
Up between your tickled toes!

TO THE DISCOURAGED

By Aimée Barbar a Marsh.

ALMOST every one is discouraged from time to time, and those times are hard to bear. When one has tried over and over again, and apparently failed every time, it is hard not to become bitter and to grow discouraged.

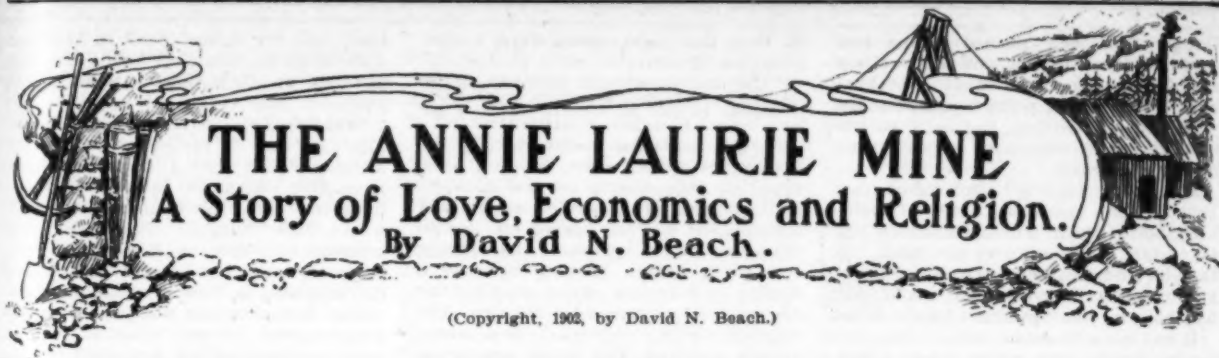
It is a duty which some people owe the world and owe themselves not to give way to disappointment and not to allow themselves to become discouraged. As long as life continues one can hope, and not only can, but it is each one's duty to hope on always.

The truth of it is we are not always intended for the work that we prefer. We all have something to accomplish in the world, but often it is not either what we wish to do or what we consider ourselves fitted for.

It is pleasant to see and understand what we have done and what we have accomplished, but that blessing is not accorded to every one; many are called upon by a higher power to cultivate faith even when no result of effort is visible.

Ambitions and wishes in life have to be regulated by common sense and a certain sense of proportion. All are not equally capable, educated and experienced; therefore, every one cannot accomplish an equal amount. When discouraged it is wise to believe that we are only required by a higher power to accomplish what we are fitted for and able to do.

Work is the one cure for worry.
Flowers of rhetoric make poor food for faith.



(Copyright, 1902, by David N. Beach.)

FOREWORD.

"The dilemma and paradox of love?"
 "For more than dividends?"
 "Does that mighty bugle note, 'In His Steps,' compass the gospel?"

Yes, gentle reader, all three of these inquiries are of the very substance of this history. They are, moreover, fused into one at the flaming economic crux of our time. If this offend thee, if a "purpose" herein cause thee to stumble, pray pass by on the other side.

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CHAPTER I.

Duncan McLeod's "This Do."

THE man will be dead," said the superintendent, and the earth seemed still to shake. "He was well back of the explosion, but he has no air."

"Most men," Duncan McLeod answered, "would be dead, but not Douglas Campbell."

"But, McLeod, no rescuer can live down there," insisted the superintendent.

"Wet the blankets. I give you two minutes." That was all Duncan said, but he so said it that not a man at the Annie Laurie Mine would have dared to disobey him.

Then he began pumping his lungs as if the compressors were at them, his red woolen sweater expanding and contracting like india rubber, his face getting redder and redder, and his eyes almost starting from their sockets.

"Swathe me in them," he said.

The shock had displaced the hoisting machinery, but some one had the presence of mind to thrust a long ladder down to the edge of the uppermost level in the shaft, along which the accident had occurred. Down this ladder, into the smoking level, all legs, arms, sweater, and a bundle of dripping blankets for head, plunged Duncan, and the men pulled out their watches.

"He will smother, himself," said the superintendent, gloomily.

"He always pumped his lungs that way before his long swims under water," answered John Hope. "He took first-class honors in biology at Edinburgh; and I have heard him say that a man can approximate what the whale can do in the way of holding his breath, if he will first aerate his blood sufficiently. I have seen him dive from the shore at the Forth Bridge, and not come up again until he had reached the island amidst stream."

One minute, two, three, four. They began to count seconds.

Then out of the smoke emerges a body, so limp and white and powder-stained that the men shudder; and, be-

neath the body, struggles upward the bundle of dripping blankets, the sweater, the arms and the legs.

The body is laid flat, and its rescuer staggers while John Hope and the superintendent unwind the blankets. Duncan's face is black. To resume breathing costs him anguish. After a moment he gasps. Then, at first slowly, then faster, come the breaths.

"Not me, men, but Douglas!" cries their hero; "he lives; resuscitate him!" and, though barely himself alive, he leads in the work, until Douglas Campbell breathes, slowly opens his eyes, and moans, "It's mither I'se wantin'!" and —while not a man of them can speak— Duncan McLeod mothers him back to consciousness and to life.

The story was picked up by a traveling newspaper man within the week, and wired from Leadville to the Denver papers; but, long before that, it had gone from mouth to mouth up the canons, and over the Divide, and had been told in a thousand miners' cabins.

"B' the Holy Virgin," shouted a burly Irishman, taking his cob pipe from between his teeth in the firelight, and clenching a fist that was a terror to evil-doers all through his particular camp—"B' the Holy Virgin, I'd rather 'a' been the man to 'a' done that dade, than to 'a' sthruck the Independence Mine!" and he was applauded until the hills rang again.

This heroism, not yet two months old, rushed back upon John Hope's recollection, at the climax of the following conversation with Duncan McLeod:

"But that is not the point, Duncan."

"I fail, John, to see wherein not."

"Duncan, are not these the words: 'He appointed twelve, that they might be with him, and that he might send them forth?'"

"Just what I contend, John, 'that he might send them forth.' That is the objective. 'In His Steps' is right. 'What would Jesus do?' 'This do.' The end of the gospel is deeds. We Edinburgh men, on whom Drummond used to play as we heard Trinity organ played upon the night of the 'Elijah' at Denver, were taught that. Drummond and Sheldon, though in such different registers, strike the same note."

"Drummond, I think, wrote 'The Greatest Thing in the World?'"

"Certainly."

"And is said to have 'lived in the thirteenth chapter of First Corinthians?'"

"Ay, and far ben, too."

"And Moody, who was all deeds, counted Drummond a better Christian than he?"

"Our time has not seen so good a Christian."

"You have been through the Biography?"

"I have devoured it. The portrait, opposite the title-page, with folded arms, and eyes that blaze, is just how he would look a man through—so quiet; his voice, when he would search you with questions, hardly louder than a whisper."

"But does not George Adam Smith say of him—"

"They were like brothers, and he should know."

"Does he not say of Drummond:

"We should greatly mistake the man and his teaching if we did not perceive that the source and the return of all his interest in men and of all his trust in God was Jesus Christ?"

"I remember."

"But what, Duncan, is the major premise in that text? Is it not, 'That they might be with him'? Is not that, as George Adam Smith says about Drummond, 'the source and the return' of the minor premise, 'That he might send them forth?'"

"But how, John, is anyone to 'be with him' except in deeds? There was a man at Edinburgh in my time. He was in medicine, and very poor. He saw Drummond's whole life a deed. He had a hard head. He did not believe overmuch. 'I can break Drummond's argument,' he would say, 'but I can't withstand his life.' That man, one night, because that was the sort of thing Drummond taught and did, sought out a fellow student in a house where he should never have gone; first, soundly thrashed him; then took him to his room, and fed and guarded him there for days till the alcohol and evil passion were out of him; then gave up the rest of the year to just living with him; until, one day, Drummond slew both of them with the sword of his mouth, and the twain became humble Christians. But it cost the poor medical man an extra year at the university, and little to eat but oat-cake, to do it. Deeds, John, my man, are the things."

The voice of Duncan McLeod, as he said this, rang out above the rumbling of the ore crushers like a bugle amidst a cannonade.

The oil lamp did him scant justice, standing there six feet three, his soft hat thrust to the back of his head, his great brow beaded with sweat, and his muscles like steel. A look came into his face, discernible even by a light so poor. His voice suddenly sank almost to a whisper, yet you could hear it, for the quality in it, above the roar of the machinery, and it said, "This Do."

When John Hope heard Duncan McLeod so speak, and saw the look that had come into his face, the rescue of

Douglas Campbell flashed before him again, and he was conscious of a certain shrinking feeling, as if he were the king with ten thousand, going against Duncan with twenty thousand, and as if an ambassador asking conditions of peace were perhaps in order.

For John could not but reflect that Duncan had not only saved Douglas Campbell's life in a manner which had made him a hero all over the range, but that he had also been at the bottom of pretty much everything of worth that had happened at the Annie Laurie Mine.

It had been Duncan's faith in that particular fissure vein, which, when a hundred thousand dollars had been buried with almost no return, urged on the work, pledging two years' service without pay, if necessary; and only so had the Annie Laurie "struck," and become a heavy dividend payer.

Moreover, the whole esprit de corps of the plant had been caught from him. No men loafed on their jobs there. There was no ore missing. The machinery always shone. From shift to shift, thrice every twenty-four hours, the men passed with the swiftness and alertness of automatic valves. The carrying of weapons had been abolished on the men's own initiative. Duncan, furthermore, had got them to agree to settle their personal differences by reference to a standing committee, chosen by themselves from their own ranks; or, if that could not be done, to settle them "man fashion," as Duncan called it—that is to say, fist to fist in a fair fight; and of these adjudications they always insisted that he should be the judge. Such, in fact, was Duncan's own prowess at the gloves that no two men at the mine would have cared to tackle him.

When the crew was first gathered it included many of the profane, the drunken and the licentious. Now all was changed. An oath, an unsavory story, a man not sober and clean, were of the rarest occurrence. Yet hardly a man had been discharged, and there were a hundred of the best men in the mountains on the waiting list for positions, such was the enviable repute of the Annie Laurie Mine. "Turn him over to me," Duncan would say of this and that incorrigible, and the incorrigibles had, one after another, become among the most valued men on the works. "Commend to me the incorrigibles," he would say, in that electrifying way of his; "the stuff is in them; all you have to do with them is to get them on the right shift."

Duncan was in their "Miners' Club." He could not have been drawn by horses to accept even the most subordinate office in it, but he was its loadstone. Little by little the club debated politics less, and policies more. One night everybody, except Duncan McLeod and Douglas Campbell, was thunderstruck. Up rose Jamie McDuff. When the crew was gathered he was the worst drunkard in it. It was a drawn fight for a long time whether alcohol or Jamie should be on top. Then, on a sudden, he stopped drinking sharp off. But, even after that, he stoutly refused to take the pledge, and argued for personal liberty and against sumptuary laws.

He is on his feet now. "Maister Chairman," he cries, and is recognized, "it'll surprise ye that sic as I should move ye sic a resolution; but I beg to forewarn

ye that, this night, seven days, I shall offer this Resolve, to wit:

"That the overseers of the Annie Laurie Corporation be, and hereby are, respectfully petitioned to bar all intoxicants from the lands owned by said corporation."

Such a debate was never heard in the Rockies before or since. Not till the mine bell was ringing for the midnight shift did it end. Jamie began, and closed. Not a word passed his lips in the heated hours between. His opening was brief, logical, pointed, but had a dignity and reserve about it, as if he desired not to compromise his clan. The debaters were numerous, and about equally matched, and there was grave doubt whether the motion could pass by even the smallest majority.

At eleven-twenty o'clock Jamie stood up to close. Then the eloquence of Knox and the poetry and pathos of Burns broke loose. He ran unreportably into dialect. At times there would be a sentence or two in the Gaelic, which not ten present knew, but which all understood, as at Pentecost. Near the end he adduced Burns. Then one saw as by lightning flashes, Ay, Dumfries, the Alloway Kirk, the Witches, Tam-o'-Shanter, Scotland's glory and shame. "Was na' Tam Burns himsel'?" he asked, with indescribable passion, and there was not a dry eye. But his climax came when he began, "An' noo oor Duncan"—and Duncan left the room as if shot. He had strictly charged Jamie on no account to mention his name, and understood now how Jesus could not silence those whom he had helped. Dialect and Gaelic mixed hopelessly again. "Dinna ye mind," he said in conclusion, "hoo spare oor Duncan was this time twal-month? A' the lave he pit up wi', yet the mair keepit he vigil o' sic as me sixteen oors the day—an' I stoppit. 'Tis for oor Duncan I move ye, Maister Chairman, that the Resolution pass."

It passed, seventy-five ayes, five nays, and eleven not voting. The company granted the petition, only too gladly; and, for a week, teams were coming and going, carrying barrels, kegs and cases of liquor seventy miles down the valley to the railway station whence they came.

In all these turnings and overturnings Douglas Campbell was a force in the camp hardly second to Duncan McLeod. Possessing only the most rudimentary education, nearly dead with homesickness for wife and bairns during his first weeks at the Annie Laurie, and with the entire miner's craft to learn, he had nevertheless become, within two years, second to none in the levels in the amount of ore per diem he could dislodge, and was studying mining engineering, under Duncan's tuition, several hours a day besides. He was Duncan's alter ego. Short of stature, but thick-set, and with muscles and flesh harder than most athletes, he held the Annie Laurie record for putting the hammer, was a universal favorite, and could "put" character second only to Duncan.

When the mutiny came—for the devil of alcohol did not leave the camp without almost rending it—Douglas was the key to the situation. He told no tales. No man ever accused Douglas of "blawin'." But a look, and a sentence or two, to Duncan, at lesson the day before, which, in point of fact, said nothing, were all that a mind like Duncan's needed.

At midnight, between shifts, in a dark

spot, with the lighted punk in his hand with which he meant to kindle the fuse and blow up the works, Pat Sullivan was jerked a foot in the air with a grip around his throat as if the hangman had him. No man in the camp but Duncan McLeod could give a hoist like that. In another instant Pat is on the ground; feels the punk thrust into his mouth, where the tobacco juice instantly quenches it; and, in a moment more, is pinioned, hand and foot. Then, out of the darkness, at Duncan's signal, twelve trusty men, Douglas Campbell at their head, march on an innocent looking barn, frighten off its concealed guards with a few well delivered fist blows and seize fifty rifles and five thousand rounds of ammunition, that the plotters have somehow succeeded in smuggling into the camp.

The place is all alight now, for some one has started a bonfire. Pat Sullivan, unable to move, but uttering the most obscene and fearful oaths, and crying at the top of his voice, "Light the fuse! Fire the works!" lies there flat on the ground.

And there is Jamie McDuff at the head of a group of men he has swiftly gathered, with the wild beast of the mountains as much aroused in him now as Scotland's poetry and eloquence had

MAC'S LUCK.

The Young Woman Reporter's Story.

The following food tale written by a clever young newspaper woman is a true story that came under her personal observation.

"I have been with the — (a paper in a Calif. town) for nine years and Mac has been with us all that time, and I do not know how much longer. Mac's full name is MacClellan. Before the Linotypes came in he was a good printer, and was one of the first to learn the machine, and is now, at about the age of 42, one of our very fastest operators.

"Last winter and the winter before Mac, probably from constant night work and improper food, got badly run down, could not eat much, what little he did eat did not do him much good, and he always complained he could not keep warm.

"I missed him for awhile until yesterday I overtook him on the street going toward the office, and hardly knew the man; had it not been for the familiar walk I should surely have passed without recognizing him. He was stout, his face was round and ruddy and his eyes bright as I had never seen them before.

"I said, 'Mac, I hardly knew you, what on earth have you been doing to get so fat?' He replied 'Graps-Nuts, nothing else. I started in on Grape-Nuts food three months ago when I weighed 126 and was feeling miserable, but now I weigh 160 and feel better than I ever felt in my life. I quit my old diet, and went on Grape-Nuts and that's the whole story.' Name given by Postum Co., Battle Creek, Mich.

Exercise is necessary, but there's no nourishment in it and proper food alone can supply that. Grape-Nuts for 10 days is a pleasant trial and proves big things.

There's a reason.

Look in each pkg. for the famous little book, "The Road to Wellville."

been when he carried the "Resolution," and shouting, "Lynch him! burn him that for the luv o' whuskie wid hae blawn up the mine, an' wid hae murdered or scattered far awa' the best crew in the mountains!" He has jostled Duncan aside. He is over Pat with the noose. Now he has it adjusted, and a dozen men are pulling at the rope.

"Hands off!" cries Duncan in stentorian tone.

"When Pat's a ghaist!" as loudly yells Jamie; and part of the crowd of wild men, the wilder because their cause seems to them just, lines up, facing Duncan to keep him off, while the others begin dragging Pat away, who, with what breath he can draw, is by this time crying piteously for mercy.

Pale as death, rigid as steel, with eyes that gleam like stars, Duncan, after a moment's pause, springs on the three foremost in the line-up, closes, drags them down; throws this way and that a fourth, a fifth, a sixth; springs through the rest; seizes McDuff by the throat, as he had seized Sullivan with the lighted punk; and, when the mob begins to cower, loosens his hold, and exclaims:

"McDuff, I'm ashamed of you! That you, of all men, should do that! And you a Scot!"

"But 'twas murder and arson Sullivan plotted," feebly retorts Jamie, hanging his head.

"But, McDuff," continues Duncan, "a worse thing than fire and blood-letting had you begun at the Annie Laurie, had Sullivan either hanged or burned at your hands. To avenge crime with crime is crime basest of all. D' ye no ken your John Knox?"

All are still now. The bonfire's light shows an astonishing group of faces. Then suddenly one hears:

"Jamie," and Duncan's voice is tender now—"Jamie, take off the rope."

Jamie takes it off.

"Jamie, cast it into the fire."

Jamie casts it in.

Then Duncan stoops over Pat, as if he were but a hurt girl, unpinions him, and, rising, says:

"Sullivan, get up."

Sullivan gets up, all a-tremble.

"Sullivan," Duncan goes on, searching him with his eyes, "I will answer to the Annie Laurie Mining Company, and to the governor of Colorado, for any harm you henceforth do. Gentlemen"—and he turns to the mob with a look like the Judgment Day—"whoever harms Sullivan, dies!"

Then Duncan, in his passion of holy love hardly realizing how perilously his own last word nears Judge Lynch's jurisdiction, disappears. When they seek him out he is at his assayer's bench, making the regular one o'clock tests, as if he should say, "What is it? Nothing has, I think, happened."

That midnight, John Hope remembered, was the end of all disorder whatsoever in the camp. The rifles and ammunition started for the station the next morning. There were no arrests. Sullivan and McDuff became swiftly the warmest of friends. The great and saving love that encompassed them both, made them one. Their only contention was, which should best serve the company. For Duncan either of them would have counted it joy to die.

Moreover—and this was not the least

happy thing about it—so successfully did Duncan seal up the tidings of the mutiny that no news gatherer heard of it for more than a month.

"The thing is dead now," said the syndicate man at Salt Lake City; "but, Simpkins, when you are going through to Pueblo, just look in on it."

When Simpkins alighted from the stage at the Annie Laurie Mine, he could find nobody that had heard of it. He plied all his arts on a person named Sullivan, whom the syndicate man had mentioned suspiciously; but, getting no more out of him than Sam Weller yielded in the celebrated Bardell-Pickwick cross-examination—though he got Irish wit fully the equal of Sam Weller's English brand—and hearing, moreover, that Sullivan had just received an increase in wages, he telegraphed Salt Lake that the whole thing was a fake, and added circumstantially his reasons for this conclusion by the first mail.

Singularly enough, McDuff alone, on this occasion, weakened. "Oor Duncan," he thought, should have his due. "I doot, mon," he therefore furtively suggested to Simpkins, "ye'll hae a word or twa wi' Maister McLeod." The telegram had gone, but Simpkins was no shirk, and interviewed his man.

"'Twas something like this," said Duncan, in his most confiding way. "You have heard, I dare say, of our Miners' Club?"

"Yes, indeed," answered Simpkins; "and most favorably, Mr. McLeod, thank you; in fact, I am purposing to write it up for the Review of Reviews."

"Do so," continued Duncan; "people will read it. Well, our men are very fond of the late Henry Drummond; and, one night, after Club, as the mood struck them, they lighted a bonfire and had some horse-play in honor of him. I happened to know Drummond personally in the old country, and—for I knew nothing would please him better—I went in with them, and a jolly night of it we made."

Simpkins was a man of enthusiasms. He added that night's bonfire and horse-play to his notes about the Club, mentioning particularly that the head assayer had entered boisterously into the revels. Then he questioned the assayer about Drummond at great length, took copious notes, thanked him profusely, climbed to the stage roof, and, congratulating himself on his Drummond find, was gone.

Denver called up Salt Lake a few nights later to inquire what Simpkins had found out. "They've an extraordinary Club at the Annie Laurie Mine," answered the syndicate man. "Club reads Drummond. Had a bonfire and some sports in his honor. Sullivan seems prominent among them, and is all right. Is liked so well he lately had his wages raised. Queer folks at the Annie Laurie. Better bring them over the mountains to your next Festival of Mountain and Plain."

Thus, as usual, Duncan McLeod carried his point, and followed, as he supposed, his leader. But for the Douglas Campbell incident, it may be that he would always have supposed so. But that incident had recently occurred, big with meanings; and how little this strenuous man was at peace within himself, notwithstanding his outwardly confident

debate with John Hope—even as John Hope had until lately been little at peace—events swiftly culminating will disclose.

(To be continued.)

CHILDREN'S DAY.

S. H. Duncan.

CHILDREN'S day for heathen missions is now at hand, and it should claim our time, our attention, and our best efforts. Reports from the field indicate a large increase over last year in the number of schools preparing for this great day among our children.

Let us catch the deep, full meaning of Children's day. We are just beginning to appreciate this, the greatest of all enterprises: the developing of our children in the actual work of giving the gospel to the whole world. Mr. John R. Mott truthfully says, "The Sunday school is in some respects the largest undeveloped missionary resource of the church. Let us consider the limitless possibilities wrapped up in our children, and duly appreciate the great fact that they are our wealth—the jewels of the church."

Last year the Sunday schools gave over fifty-one thousand dollars for heathen missions; this year they will give sixty thousand dollars. What they have done is but a prophecy of what they may do with proper attention. It is but reasonable to expect the entire church to be enlisted. They should give their sympathy and lend a helping hand to make the first Lord's day in June a great day.

BOTH JAWS SHOT AWAY.

Still a Successful Business Man.

A man who had both jaws shot away had trouble eating ordinary food, but found a food-drink that supplied the nutriment needed. He says:

"I have been an invalid since the siege of Vicksburg, in 1864, where I was wounded by a Minie ball passing through my head and causing the entire loss of my jaws. I was a drummer boy and at the time was leading a skirmish line, carrying a gun. Since that time I have been awarded the medal of honor from the Congress of the United States for gallantry on the field.

"The consequences of my wound were dyspepsia in its most aggravated form, and I finally proved ordinary coffee was very hard on my stomach, so I tried Postum and got better. Then I tried common coffee again and got worse. I did this several times and finally, as Postum helped me every time, I concluded to use it, and how often I think that if the government had issued Postum to us in the army how much better it would have been for the soldier boys than coffee.

"Coffee constipates me and Postum does not; coffee makes me spit up my food, Postum does not; coffee keeps me awake nights, Postum does not. There is no doubt coffee is too much of a stimulant for most people and is the cause of nearly all the constipation.

"This is my experience and you are at liberty to use my name." Name given by Postum Co., Battle Creek, Mich.

Look in each pkg. for the famous little book, "The Road to Wellville."



AT THE CHURCH.



BIBLE STUDY UNION NOTES

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EXPOSITION NOTES.

By Rev. G. Campbell Morgan, D. D.,
Northfield, Mass.,
Introductory.

Lesson for June 12—Samuel the Judge and Seer. The beginning of a New Era in Israel. Scripture Selection, I Sam. 7:32—12:25.

THIS lesson gives the account of another of those points of departure which changed the whole history of Israel. It was another move in the process of deterioration, and yet another link in the long chain of events which culminated in the coming of Messiah.

After the account of the deliverance wrought by God under the dictatorship of Samuel, we have the story of the beginning of the period of the government by kings which ended so disastrously.

The Lust of the People.

The occasion arose in the corrupt practices of the sons of Samuel, a lamentable and distressing fact. The elders feeling, and very properly, that this must be dealt with, came to Samuel and demanded a king. Here, as so often has been the case, an attempt is made to do a right thing in a wrong way. Abuses can never permanently be corrected by methods which are in themselves wrong. While this afforded the occasion for the request for a king, the underlying reason thereof was quite different. That was declared after Samuel has told them what a king would really mean, and they replied, "Nay, but we will have a king over us, that we may be like all the nations." In that sentence the truth is revealed. They wanted to be like others, while God had called them in order that they might be unlike others, so that others might become like them.

This has ever been the peculiar peril of the people of God, a desire for conformity to the ways of the world from which they have been called out. It is ever due to dimness of spiritual vision, consequent upon failure of faith. It is always easier to believe in the greatness and power of things seen than of things unseen. Israel failed to realize her deficiency. She thought she believed in God, but wanted some visible token and symbol of the Divine government. And why may not belief in God be aided by sight? Because anything intervening obscures the vision of faith. The world lives by sight. The people of God live by faith. When they become like the world in principle, they become like the world in practice.

The Answer of God.

The word of God to Samuel first clearly reveals His understanding of their action, "they have rejected Me." These people did not intend this, but directly man acts in disobedience, he himself does not understand the deepest meaning of his own action. When after long centuries God sent His King, the One for whom they should have waited, they rejected Him because they had already rejected God. Samuel acting under Divine instruction tells the people what a king will really mean. He will be one who will get instead of give. That is the whole story. Any authority substituted for that of God despoils man rather than blesses.

"This course is on Patriarchs, Kings and Prophets. It gives a connected outline view of the leaders in ancient Israel. The lessons are based on entire Scripture selections. They are issued in four courses, with seven grades and three teachers' helpers and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of our readers who are using these lessons.

Yet in answer to their persistent clamor God gave them a king. He does not vacate the throne. That He has never done, nor can He. If they will have a king, He will appoint him.

The man He chose is one who exactly fills their material ideals. They have no royal house, so one of their own number must be selected. Saul was physically great, a living embodiment of all they were lusting for. When man wants something other than God, He gives them what they want, that their desire may work itself out along its own lines. If a man makes gold his god instead of God, in all probability he will get gold, until gold gets him and ruins him. If a man chooses the things seen, they will come to him and surround him, and at last blind him. Thus men and nations create their own destiny under the government of God.

Yet the man Saul must have his chance, and by solemn and gracious circumstances he is prepared for his work. The meeting with Samuel, the anointing with oil, and principally the new heart are all in his favor. He has an opportunity of exercising kingship so as to restore the people to loyalty to God. His place is a difficult one, but his equipment is sufficient. God never puts a man into trying circumstances without giving him all necessary equipment. Now Saul stands between the forces of mischief which clamored for him, and the powers of God which are given him. He must choose between them for his own making or unmaking.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

Betraying Christ by Silence.

Topic, June 5—Luke 17:12-19.



THERE is the pathos of utter human woe and wretchedness in the story. Human life and experience are pictured in the pages of the gospel with the simple touches of truth. This narrative of the wayside lepers is true to the age and country, and tender with the sympathy of the son of man. Jesus is revealed as the Son of God in his human sympathy and helpfulness as the son of man. His miracles are the manifestation of his humanity and the demonstration of his divinity. How much we would lose of human knowledge and interest if the miracles of mercy and might were, by some decree of destructive criticism, cut out of the gospel record! There would still be very much of the matchless ministry, and the likeness of the Lord left us; but the human Christ would be gone! The miracles of Jesus were a part, a very large and loving and luminous and living part, of his ministry. They are more than a manifestation of his humanity, though the human heart justifies them, and glorifies him, on this ground. They are a manifesting forth of his glory. (John 2:10.) We might believe in him, apart from his miracles, because of the perfection of his character, the divine in his teachings. But as a matter of human knowledge we could not really know him without the record of miracles of mercy and manifold grace. These things were written that we might believe that Jesus is the Christ the Son of God, and believing might have life through his name. John 20:31.

The absence of display in the miracles of Christ is shown in his directness to the ten lepers to go and show themselves to the priests. It was the law of cleansing. It was both a test and a help to their faith. And as they went they were cleansed! How simple! And yet the mystery of faith and of the divine love and life is in it! Do we want to get rid of the miraculous in love, in faith, in life? The hope of human help is in the supernatural, working with and through the natural. It is God's way in na-

ture and in grace. It is the way lepers are cleansed and lives are uplifted—the human and yet the divine way. It is the old way. It is the new and living way. Still as we go forth in faith, forward in hope, though we understand not, souls are cleansed, constrained, cultured, comforted, crowned! The fact we know and the way we know. It is the way of faith, of obedience, of gratitude.

Ah! the ingratitude of the nine who returned not to give thanks! But how like them are we! And how much we lose as they lost, by our ingratitude! Cleansed of their leprosy by mercy—but unchanged in character and life! Christ wants to cleanse us, change us, to make us whole!

The BIBLE SCHOOL

By CARLOS C. ROWLISON

LESSON XI, JUNE 12—CHRIST CRUCIFIED. MARK 15:22-39.

Golden Text—Christ died for our sins according to the scriptures. I Cor. 15:3.

The Most Sacred Place.

It is strange how Christ has transformed values. Himself the Son of God, he will not exercise the least power to thwart the purpose of those who hate him. Himself coming to bring life abundantly, he despises life for its own sake. Himself proposing to establish a world-wide and all-embracing kingdom, he willingly leaves it in the hands of God and a few apparently untrustworthy and inefficient men. And besides, with what horror do men look upon death! and the death on the cross, surrounded by a gloating mob! How many a spy has pleaded to be spared the ignominy of hanging. If death is inevitable, let it at least be decent. The cross, endured by the perfect Son of God, is transformed into the symbol of all that is holiest and most sacred. Not the manger of Bethlehem, nor the mount of ascension, nor the open grave in the garden of Joseph of Arimathea, nor even Gethsemane, but the Cross of Calvary is the most sacred place, and the crucifixion is the holiest hour, in all the world and its history.

Jesus on the Cross.

How the world has gazed upon this scene! To what deeds of sacrifice and effort it has inspired men. The vision sent Paul on his great missionary enterprises in spite of all their perils. It has sent other missionaries to the deep forests of Europe, and to-day untold thousands are inspired by it to take the gospel or to send it to every living man. Multitudes who do not openly profess discipleship, yet feel the impulse to a loving life of service, which leaves results with God, as they feel the power of his unselfish sacrifice.

Jesus' optimism is the marvel of the ages. Some one has said, "The passionate hatred with which he was pursued to death was interpreted by him as a perversion of the inextinguishable desire for goodness." "Father, forgive them, for they know not what they do," is his expression of faith in the essentially good in all human beings. It was knowledge of human nature, this consciousness of the final powerlessness of error and of the supreme victory which truth must win which led him to say in the shadow of the cross, "I have overcome the world."

The Comparative Power of Right and Wrong.

We think wrong is very powerful, that right is ever being defeated. The crucifixion denies this. When was wrong more strongly entrenched than in the Roman Empire? And when did right seem more weak than when nailed to the cross? But that very cross overthrew the Roman Empire. The man who stands for the right uncompro-

mingling, as Jesus did, may be put to death, but the right must triumph. The trouble with us to-day is that we compromise the right all the time. We never forget our own safety or prosperity, or we seek the cross for the notoriety we shall gain from it. He who clearly perceives the will of God, and trusts in his fellow men, and then fearlessly but sanely teaches and does God's will, is sure to succeed. Abraham Lincoln is the typical American martyr. The redemptive influence of his life will be felt in many generations to come.

LESSON XII, JUNE 19—JESUS RISEN. MATT. 28:1-15.

Golden Text—Now is Christ risen from the dead. I Cor. 15:20.

The Risen Life.

Every true life has its Gethsemanes, its Calvaries and its resurrections. The future is impenetrable, but we pray, "Not my will but thine be done;" this consecration does not free us from our cross: the loved one dies, or business fails, or health breaks; but our faith triumphs: the loved one is nearer us in spirit than could be in the flesh, the business which was so necessary was still the "cure of the world" which gave no time for spiritual culture, the broken health gave opportunity for the exercise of complete faith in God when all one's own strength and resources have failed. Hence the cross is but the necessary prelude to the new life beyond the tomb. But let us remember that the cross is redemptive only when it is borne with faith and resignation. It makes possible the resurrection for those only who have learned to know that "all things work together for good to them that love God."

Love's Teaching.

Jesus had foretold his resurrection, but the disciples could neither understand nor believe it. However, they never ceased to love him, and this love led them back to the tomb where the demonstration of his promise awaited them. It is not possible for us to understand before hand these wonderful mysteries of God's way. But we can love; and as Paul says, "Love never faileth." The only way to succeed in life is to love. The only means of rising above our disappointments and defeats is to love. God had above all things tried to awaken our love for him, so that the first commandment is to love him. If we remain steadfast in our love, we shall sometime know.

The night has a thousand eyes.

The day but one;

Yet the light of a whole day dies when the sun goes down.

The mind has a thousand eyes.

The heart but one;

But the light of a whole life dies when love is done.

The Failures of Wrong.

What an ignominious failure was the first attempt of the Jews to do away with Jesus. They had crucified him, and what more did they want? But that superstitious dread which evil always has of good led them to set a Roman guard about the tomb. And when that was powerless before the mighty triumph, their last resort is a base bribe and a bribe. How detestable and utterly devilish are the ways of evil! How weak and puerile are its methods! After such demonstrations of its impotency, how blind are those who do not make truth and righteousness the unalterable bulwarks of their lives!

THE PRAYER MEETING

By SILAS JONES

How to Deepen Interest in Home Religion.

Topic, June 7-10—II Kings 4:26; Eph. 6:1-6; II Tim. 3:14-17.

IT IS A hopeful sign that the question of home religion has come up for discussion in so many quarters. The earnestness with which the discussion is carried on encourages the belief that there will be more serious and intelligent attention given to religious training in the home. While we are waiting for the wise men to tell us just

what to do, we may profitably consider a few propositions whose soundness is not questioned. One is that it takes a Christian to give instruction in the Christian religion. If the home religion is to be made deeper, there must be faith in the hearts of the natural teachers of the home. In other words, for the Christian home Christian parents are necessary. They must be Christian not only in creed but in feeling; not only emotionally but morally. The difficulty about religion in many homes is that the parents are not Christians, they are just church members. A second proposition is that the children must be won for Christ if the world is to be won for him. The home is the most important school. Where the home is godless, the church fights an almost hopeless battle. Win the home for Christ and we win the other great educational institutions for him. A third proposition is that the responsibility for the religious life of the home is shared by every believer in Christ. There is a solemn obligation resting on parents. But their efforts are often brought to nothing through the failure of others to give them support. I do not mean that they stand in need of sage advice from unmarried men and women. I mean that if we live honest and clean lives and are kind to the children of our neighbor, we help him in his effort to bring up his children in the fear of the Lord.

The Influence of the Home.

A quaint and fresh old writer of Geneva has said that every man sees the world over the threshold of his own shop. We may modify this by saying that every man must see the world over the threshold of his own home; for the family is not only the cradle of the human race, it is also the mightiest of the schools of humanity. It is the school of schools. Not only do children receive from parents their flesh and blood, their color and frame, but their spirits—not only the fibers of their bodies but the very tone and temper of their souls. The habits of thought and speech formed in the home are more persistent than those they may learn under any other influence. The grammar spoken in the schools by the children is not that taught by the most careful and painstaking of teachers, but is generally that spoken with father and mother, with brother and sister; and all the efforts of the teacher to cultivate in the pupils a practice of correct English, when the custom of the home is other than this, reaches but a little way. So persistent are the habits inculcated in the home that far into mature life and into different countries man betrays the character of the home whence he sprang. Families are the nucleated centers of civilized, or barbarous, forms of social life. They are the centers of civilization or of heathenism.

Dr. Jean F. Loba.

Roll of Honor.

The following is a roll of honor of churches and individuals who are going to support their "Own Home Missionary" through the American Christian Missionary Society.

The May offering has added several to this list, and we have no doubt many other churches that have not reported their offering will raise the \$300 necessary to have their "Own Home Missionary." It is a great inspiration to a church, as they select the field in consultation with the Home Board, and the missionary is kept in correspondence with the supporting church constantly, showing the church the work that is being done on the field. It seems to tie the church and the missionary closer together.

We earnestly and heartily recommend this plan to our churches. Central Church, Cincinnati, Ohio, A. M. Harvut, pastor, is trying for three home missionaries.

Danville, Ky., H. C. Garrison, pastor; Winchester, Ky., Cecil J. Armstrong, pastor; Warren, O., J. E. Lynn, pastor; Columbus, Ind., Tabernacle Church, H. E. Harmon, pastor; Indianapolis, Ind., Central Church, A. B. Philpott, pastor; Valparaiso, Ind., J. H. O. Smith, pastor; Frankfort, Ky., Geo. Darsie, pastor; Louisville, Ky., First Church, E. L. Powell, pastor; Akron, O., First Church, J. G. Slayter, pastor; Bellaire, O., Sumner T. Martin, pastor; Cleveland, O., Euclid Avenue Church, J. H. Goldner, pastor; Cleveland, O., Franklin Circle, Edgar D. Jones, pastor; Ionia, Mich., W. B. Taylor, pastor; St. Louis, Mo., Central Church; Angola, Ind., Vernon Stauffer, pastor; Mayfield, Ky., R. L. Clark, pastor; Connellsville, Pa.,

C. M. Watson, pastor; Uniontown, Pa., Central Church, Herbert Yuell, pastor; Washington, Pa., E. A. Cole, pastor; Bluefield, W. Va., D. R. Moss, pastor; Cooper, Mrs. S. M., Cincinnati, O.; Monroe, J. M., Oklahoma City, Okla.; Canadian Milling Co., El Reno, Okla.; Howard C. Rash, Salina, Kans.; The Guthrie Milling Co. (one-half and Guthrie church one-half), Guthrie, Okla.; special missionary of the Sunday schools through the "Young Disciple," F. W. Freeman; Englewood, Chicago, Ill., C. G. Kindred, pastor; Cedar Rapids, Ia., F. J. Stinson, pastor; Onawa, Ia., Le Grand Pace, pastor; Augusta, Ga., Howard Cree, Citronelle, Ala., work; East Dallas, Tex., W. A. Fite, Jno. A. Stevens, evangelist; Richmond, Ky., Hugh McLellan, pastor; Lexington, Ky. (Central), I. J. Spencer, pastor; Lexington, Ky. (Broadway), Mark Collis, pastor; Paris, Ky., Carey E. Morgan, pastor; Independence, Mo., L. J. Marshall; Buffalo, N. Y. (Richmond Avenue), R. H. Miller, pastor; Mt. Cabanne Church, St. Louis, Mo., P. G. Tyrrell, pastor; Jackson Boulevard, Chicago, Ill., Lloyd Darsie, pastor; First Church, Kansas City, Mo., W. F. Richardson, pastor.

The following churches will have their special missionary for the better part of the year: Walnut Hills, Cincinnati, O., P. Y. Pendleton, pastor; Richmond Avenue, Buffalo, N. Y., R. H. Miller, pastor; Third Church, Indianapolis, Ind., C. B. Newnan, pastor.

Echoes From the May Offering.

El Paso, Ill., 42. J. F. Shepard, treasurer. The offering of this church last year was but \$11.75.—Our mission churches are doing splendidly this year—two of them become self-supporting, one makes a \$300 offering to support her "own Home Missionary" and the other giving liberally to aid the cause of Home Missions. Enclosed find \$2 for Home Missions. I have been preaching here once a month for a few months. The work has been established since 1889, but it seems they have taken no interest in missions heretofore, so I just called for a missionary collection for the first time in that church, and though it is a struggling congregation, I was pleased to get this much the first time. They all seemed to enjoy the sermon better and went away smiling. People stop worrying about being poor when they begin to give. May God's blessings rest upon your work.—Perhaps some preacher is afraid to ask for a missionary offering because one has never been taken in his church. We would suggest that such a one profit by the above example. We feel sure that your people will be only too glad to give and that the offering will be increased from year to year.—Pictou, N. S., sends an offering of \$41.51—this too is one of our mission churches and F. J. M. Appleman is the pastor.—Another mission church sends in \$15—Chicago Heights—which is the special mission of the Englewood church, Harry E. Tucker is the pastor.

THE OPEN CHURCH, CHICAGO.

The great battle in the city of Chicago for the church, in my estimation, is the battle for attention. The man who tries to secure the attendance of five hundred strangers at his church every week for ten weeks has a Herculean task on his hands.—In the fifteen months' struggle, we have found our lecture and entertainment course one of the best means of securing the local attention and in keeping the church and its interests before the people. On the night of the last number on our lecture course, given by Mr. Alton Packard, the church was full. The nature of this entertainment explains the success of it. It was interesting, full of life, animation, good wit, and good, natural humor, and with all revealed back of the cartoonist a generous, warm-hearted personality. It was an entertainment to rest the people and to do them good. It made them want to come to the church again. We feel that we gained ground through this entertainment—in fact, through our whole course. The fact that the lecture course netted us something like a hundred dollars may also be of interest to some of the struggling churches. There are a good many strangers who will pay for a good entertainment in a church and are glad to do so, who would give little money to the support of the church as a church, who still believe in supporting it as an institution.

Edward Amherst Ott.

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Chicago, May 31, 1904.

I, R. G. Galusha, manager of the West-
ern Newspaper Union of Chicago, Ill., do
hereby certify that we printed and mailed
for The Christian Century during the
months of April and May, 1904, the fol-
lowing number of copies:

April, 1904 41,500 copies.

May, 1904 40,150 copies.

R. G. GALUSHA.

Subscribed and sworn to before me
this 31st day of May, 1904.

F. G. BROWN,

Notary Public.

NEWS AND NOTES

The North Side Church of Terre Haute, Ind., has called W. E. Belyew, Kimberlin Heights, Tenn. He will begin June 1.

Howard Johnson, a student of Cotner University, is preaching for the church at Alexandria, S. D., during the summer.

The twelfth annual convention of the Eighth Missionary District of Illinois will be held at Herrin June 14-16. An excellent program has been prepared. J. B. Briney will be present and deliver a number of addresses.

Sunday, June 5, is Children's Day. We could not forget it if we would, and we would not if we could. It is the brightest and most joyous anniversary of the whole calendar for the Sunday school hosts.

President Albert Buxton, of Dexter (Mo.) Christian College, was unanimously elected permanent pastor of the Christian Church of that city, which he has been serving on an engagement for a year. He will continue also in the college presidency.

The commencement exercises of Dexter Christian College occur this week, the baccalaureate sermon being preached by J. T. Craig, pastor of the church at Poplar Bluff. President Buxton reports a good outlook for next session. The enrollment this year has been about 150, with a faculty of ten.

Important Notice.—The Children's Day offering should be sent promptly Monday morning, June 6, to F. M. Rains, corresponding secretary, Box 884, Cincinnati, O. Send by bank draft, postoffice order, express order or registered letter. Do not fail to give the local name of the Sunday school, as well as the postoffice. Be careful also to send the names of all who gave one dollar or more, that they

may be enrolled in the One Dollar League and receive the beautiful souvenir, "Missionary Scenes in Japan." There should be no unnecessary delay in forwarding the order.

The Foreign Society is in great need of a capable medical missionary for India. Whoever goes out should be prepared not only to heal the sick, but to preach the Gospel. A missionary is required to do several things. The society will be pleased to hear from young men who are qualified for this important service.

New York on the 12th inst. the board of managers of the American Bible Society voted to amend the constitution so as to permit the society to print the revised version of the Bible. This has been urged for a long time by the friends of the Bible and of the society. Since the organization of the society, 88 years ago, however, a rigid adherence has been maintained to the rule which prescribed that no English edition of the Scriptures should be published other than the King James version.

There will be conferences of the Young



HOSPITAL OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY, LU CHEOFU, CHINA.

The army of Sunday school workers will not forget to raise \$60,000 next Sunday. If they do raise it it will make Children's Day, 1904, memorable. We have many assurances that more schools will observe the day this year than ever before in our history. This is a certain sign of a brighter and better day for our people. The Sunday schools of today will be the churches to to-morrow.

Wm. J. Lockhart has resigned the work at Ft. Collins, Col., after a three years' successful pastorate. In the interest of his health he finds that it will be necessary for him to live in a lower altitude. When he took up the work at Ft. Collins the church had 98 members, with a debt of \$1,200.00. He leaves it free from debt, with a present membership of 303 resident and 39 non-resident members. In addition to this work 230 have been added to churches elsewhere through his labors. His address for the summer is 1508 23rd street, Des Moines, Ia.

The poem, "Homeward Bound," by Brother J. H. Wright, was written under peculiarly tender circumstances. In a private letter he says: "These lines were written during my last night's vigil beside my father. I knew the end was approaching, but had no idea it was so near. It is only a little heart testimonial." Brother Wright is well known to the readers of The Christian Century as one who is not only practical but tender and sympathetic in his writing. Those of us whose fathers have closed their eyes on earth to open them on God in the Eternal City can appreciate what he means by calling these beautiful lines "a little heart testimonial."

The American Bible Society decides to issue the "Revised Bible" from its presses after a contest of 88 years. In

People's Missionary Movement at the following places: Lake Winona, Ind., June 17 to 26; Lookout Mountain, Tenn., July 1 to 10; Silver Bay, on Lake George, N. Y., July 22 to 31. It would be a good thing if a large number of college students and young people could attend these conferences. The expense will be light. Anyone living within 500 miles of either place will do well to make it a point to spend a few days at the conference. Some of the most noted speakers of the country will be present to lead.

DOCTOR P. C. MADISON.

We take pleasure in calling attention editorially to the advertisement on our last cover page of P. Chester Madison, M. D. Doctor Madison is a member of the Jackson Boulevard Christian Church, where Lloyd Darale now preaches, and is well known to J. W. Allen, Bruce Brown and J. H. O. Smith, former pastors of that congregation, as will be seen by reading their letters, among others, on the last page. We have visited Doctor Madison's splendidly equipped office, which is situated at 80 Madison street in the very heart of Chicago, and have seen scores of patients waiting for his personal attention. He is not the only oculist who ranks among the first class in Chicago, but his treatment of the eyes by the painless absorption method is unique. His book, "Diseases of the Eye," which he will mail to any reader of The Christian Century free, is full of valuable information. Send for it whether you have any trouble with your eyes or not. You will meet friends every day who can be helped by this eminently successful, big-hearted specialist. Clip the coupon on the back cover page and mail it to-day. Your promptness may save some one from blindness.

EVANGELISTIC NOTES

L. V. Barbare, South Bend, Ind., reports one confession at the Second Church.

O. K. Doney, Homer, Ill., reports four more additions. One addition for each Sunday in this year.

M. L. Buckley, Harrison, O., reports for the past week: Baptisms, 1,005; from denominations, 73; total, 1,078.



L. C. M'PHERSON.
Havana, Cuba.

F. D. Wharton, Newkirk, Okla., writes: Two accessions since last report. We succeeded in raising more than our apportionment for home missions.

R. S. Robertson, Kingman, Kas., reports the church in good condition. About 30 additions during the past few months. Brother Robertson preached the memorial sermon last Sunday.

Austin and McVey have closed at Geneva, Neb., with 56 additions, over 40 baptisms, 12 from the M. E.'s. Go next to Ashland, Neb. Permanent address, Bethany Heights, Lincoln, Neb.



MRS. L. C. M'PHERSON.

C. E. F. Smith, Douglas, Kas., reports four additions. Brother Smith begins a series of sermons on "Place, Purpose and Mission of the Church." Mrs. Smith preached the memorial sermon last Sunday.

Chas. E. Shultz and Roy St. John closed a very successful meeting at the Central Church, Muncie, Ind., which resulted in 15 additions and a general

awakening. Their work is highly commended.

Chas. E. Smith, Charleston, S. C., reports two baptized, one confession at Wednesday evening prayer meeting, with 100 present, an overflow prayer meeting Thursday night, with 60 present.

J. W. Holsapple writes: With Theo. Fitz as singer, I have just closed a little meeting at Abilem, in which there were 17 additions and \$600 raised with which to pay off indebtedness of church. I return to Greenville, Tex., to-day to prepare for state convention, which meets there June 6-10.

W. E. Gray, Willow Springs, Mo., reports a junior society of 30 organized, with Mrs. Gray as president. A four-week meeting has just closed with 31 additions, 26 by confession and baptism. After the first ten days, in which ten were added, E. W. Yocum was called to assist. His work is commended very highly. The church is moving forward.

An Innovation in Trade Unionism.

(Continued from page 521.)

come competent workmen at all branches.

Chicago Typographical Union, No. 16, under the able advisement of President Edwin A. Wright, aided by John Harding, recording secretary of the union, and a committee of chairmen consisting of Messrs. W. W. Clark, H. F. Harrison, J. G. Davis, F. C. Phelps, and Charles M. Butler, as far as Chicago is concerned, have solved the question of education of apprentices.

To avoid specialization, the union has instituted a series of lectures to be illustrated by numerous slides and stereopticon views, illustrating a whole course in printing. The movement is a radical departure in trade unionism; never before has the learner been given opportunity to get a practical insight into any trade as is hereby offered by the union of Chicago. Three lectures have already been given, the first by Mr. W. W. Clark, the second by Vice-President Berry, and the third by Charles M. Butler. The meetings were so well attended—averaging over 300 to the lecture—that the union readily appropriated sufficient funds to continue the work for another year.

The Inland Printer Technical School, through Editor McQuilkin and the Inland Printer Company, besides bringing out the lessons in pamphlet form, have offered the union the use of their instruction room and material for practical demonstrations, and it may be possible that these lectures will result in even more good than originally intended.

Trade unions have been accused of being exclusive, tyrannical, even murderous, at least bitterly antagonistic to all without the fold. The Typographical union claims no jurisdiction over apprentices, save to limit the number in offices in its control. They pay no dues whatever, yet no limit is placed upon attendance, nor conditions imposed. The course is free in every sense of the word; time is given for the asking and answering of questions in relation to topics of the trade, and perfect freedom exists in every way. It is an altruistic feature deserving of widespread interest. No one doubts the good they will do in time to come, both to Chicago and unionism everywhere.

CHICAGO

Hyde Park—A reception and social will be given at the church next Friday evening, June 3, by the ladies of the church. Everyone is invited.—The young people are organizing a society and have already secured the names of nearly seventy. They will cultivate literary, social and artistic, as well as religious interests.—G. A. Campbell of Austin will speak Wednesday evening, June 8.—Prof. W. D. MacClintock, who is superintendent of the Sunday School, leaves for his vacation after next week. His place will be taken by Henry H. Slayton during the summer.

Englewood Church.

The corner lot on Stewart avenue and 67th street, for which our congregation raised the cash a year ago, and supposed we had secured as the site of a new church building, the parties failed to "deliver." We greatly congratulate ourselves, however, in having just come into possession—at a marked bargain—of a beautiful property on the same avenue, only one square north of the corner referred to. At the head of 66th court, it has a frontage of 100 feet and a depth of 175 feet, with a stone church occupying 60 feet, and on the remaining 40 feet a two-story frame residence. On the rear of the lot stands a frame chapel, connected with the church proper, which latter was erected eight years ago, the chapel having been built a few years previously. We bought of the Cumberland Presbyterians, whose congregation recently united with the First Presbyterian church of Englewood. The purchase includes the three buildings and our present property will apply as part payment. The work of remodeling will at once be begun and the premises be made ready for our occupancy sometime in July—when further particulars will be furnished The Christian Century readers.

W. P. Keeler.

THE HIGHER CRITICISM.

(Continued from page 523.)

rightly or wrongly, they found irreconcilable with Paul."

The late Hugh Price Hughes had an inspiration to say, "Why is it that all the best theologians and preachers are turning to St. John? Because the great evangelical movement of the eighteenth century was too exclusively Pauline. The time has come for St. John to complete the disciples, of St. Paul."

Even of the Christianity of the first century Harnack has well said: "The Christian religion had already received that tendency to intellectualism which has clung to it ever since." Is not the press at this moment debating whether our colleges are not educating away from Christ? It is a vain struggle for our conservative brethren to try to meet the new scholasticism with the old scholasticism. They are both out of the same timber and the true faith of Jesus the Christ must be maintained from its pure original and prophetic point of view. John, the pure Hebrew, free from the law and from the scholasticism and protestantism of Paul, gave us to see and to know the free, untrammelled and universal gospel of God's love to the world that it might not perish, but be saved. We must turn to it. It is one remedy against both classes of scholarly protestants.

PULPIT SUPPLY.

Any church desiring pulpit supply or planning to locate a graduate preacher should address "The Ministerial Association," Hiram College, Hiram, Ohio, Box 1.

CORRESPONDENCE

Lanark, Ill.—All departments of the church organized and strengthened and working as never before. Brother Wray has made six special addresses in and out of Lanark during the year, and he preached the baccalaureate sermon here for the High School, May 29. The church board voted to loan him for a short meeting with some weak church during July or August.

C. Ben. Dors, Church Clerk.

Railroad Rates to Missouri Convention.

The railroad rates to the state convention, Carrollton, Mo., June 17-22, is one and one-third fare for the round trip. Tickets on sale June 16-20, good to return including June 23. You need no certificates of any kind, simply buy a round trip ticket from your home station to Carrollton and return, for which you pay one and one-third fare. Everybody be careful; everybody come.

T. A. Abbott.

Buffalo, N. Y.—A young M. E. preacher, known to some of our friends here, and bearing a testimony to his worthiness, was received into the Church of Christ. He came after prayerful deliberation and investigation and says he is now free to preach a whole gospel and be happy. He is a good cornetist and unmarried, his mother, who will soon join also, living with him. I am anxious to see him located. Any evangelist needing a cornet leader in song, address me. Any church desiring a pastor, do the same.

B. S. Ferrall, 175 Laurel street.

Euclid Avenue, Cleveland.—It has been the writer's privilege to supply the pulpit of the Euclid Avenue church during the absence of its pastor, J. H. Goldner, on a trip to Palestine. The appreciative spirit so marked in this church and its kindly courtesy to preachers have made the task a very pleasant one indeed. The church is united and enthusiastic in support of Bro. Goldner under whose efficient leadership every phase of its life and work is in excellent condition. A very enjoyable feature of the work was the splendid fellowship of quite a large number of preachers who are members of the congregation, among them are J. Z. Tyler, Moffett, Streater, Knight, Griffith, Besaw and Spindler. Bro. Tyler, though feeble in body, is clear in mind and in spirit as tender as a child. His well known interest in the Master's cause is still unabated. Bro. Goldner

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was delighted with his trip and comes back to his people full of strength and enthusiasm for his future work.

Hiram.

E. E. Snoddy.

Iowa Christian Convention, Albia, June 20-23, 1904.

Monday Evening—Address of welcome by J. C. Mabry, Albia. Response, W. W. Burks, Mason City. Address, J. S. Hughes, Chicago.

Tuesday Afternoon, C. W. B. M. Session—Opening devotional, Mrs. W. P. Galloway, Estherville. President's message, Mrs. A. M. Haggard, Des Moines. Reports of Junior superintendent, Mrs. E. E. Ogburn, Des Moines. Report of treasurer, Mrs. Letta Page Ashley, Des Moines. Message from our Indian Missionary; her work in India, Mrs. C. O. Denny, Des Moines. Her influence in Iowa. Our part. Iowa Ministerial Association session address, "The Minister Himself," H. O. Breeden, Des Moines.

Tuesday Evening—Song and praise service, S. M. Perkins, Villisca. Report of state board by corresponding secretary, B. S. Denny, Des Moines. Going forward.

Tuesday Forenoon—Opening service, J. M. Bailey, Ottumwa. Bible study, F. W. Collins, West Liberty. Address, "Church Extension," Geo. W. Muckley, St. Louis, Mo. Address, "Christian Benevolence," Geo. L. Snively, St. Louis, Mo. Announcement of committees on president's address, Clinton Lockhart, Des Moines. Sermon, H. A. Palmer, Delta.

Wednesday Forenoon—Opening service, H. W. Cies, Red Oak. Report of committees, D. W. Hastings, Floria, I. H. Fuller, Lenox, C. G. Stout, Des Moines, G. A. Hess, Nora Springs, W. T. Hilton, Sioux City, will each speak on the I. C. C. and their respective districts.

Wednesday Afternoon—Opening service, C. E. Pomeroy, Murray. Drake University session. Address, President Hill M. Bell, Des Moines. Address, Harry G. Hill, general secretary A. C. E. S., Indianapolis, Ind. "Round Table," Joel Brown, field secretary for Drake University. Bible school session. Iowa Ministerial Association session address, "The Ministry and Work for the Future," F. J. Stinson, Cedar Rapids.

Wednesday Evening—Song and praise service, Mrs. Grace Starr. Educational address, Harry G. Hill, Indianapolis, Ind. Address, Miss Bertha Clawson, Tokyo, Japan.

Thursday Forenoon—Opening service, F. D. Farrell, Ames. Bible study, Prof. Walter Stairs, Drake University. Business session, paper, "Christian Unity," Edward Wright, Waterloo. Sermon, Noah Garwick, Griswold.

Thursday Afternoon—Opening service, E. W. Bowers, Jefferson. Christian Endeavor session, address, "The Relation of the Endeavor Movement to the Restoration," H. H. Hubbel, Leon. Address, "The Endeavor Message to the New Century," H. E. Van Horn, Osceola. Conference on "Christian Endeavor," Iowa Ministerial Association address, "Positive Preaching," Percy Leach, Iowa City.

Thursday Evening—Song and praise service, J. Will Walters, Webster City. Bible School address, "Civic Conscience," I. N. McCash, Des Moines.

All railroads have granted a rate of one and one-third fare on the certificate plan.

Lodging and breakfast will be furnished all delegates free. Dinner and supper will be served near the church at the smallest possible cost.

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T. R. BUTCHART, M. D., Treas.

Perryopolis, Pa.—Our meeting here had an auspicious beginning yesterday with the reopening of the house of worship, after an expenditure of over \$1,600 in improvements. Brother J. M. Bell, son of the editor of The Christian Leader, is the minister, and to whose credit the prosperity of the work is largely due. Brother Bell gives promise of becoming one of our greatest preachers. Two by confession yesterday. R. A. Omer.

Geo. L. Snively, general secretary of our National Benevolent Association, will dedicate the beautiful new church building at Loveland, Col., the first Lord's day in June. From thence he goes south to attend the Texas and Louisiana state conventions of the Christian churches.

Michigan Letter.

We are expecting a great convention at Adrian, Mich., June 6-9, 1904. This is a new church aided by the State Home Board. We have never had a greater year in the history of our work in Michigan. Every church, Sunday-school, Endeavor society and C. W. B. M. Auxillary should be represented.—The railroads have granted a rate of one and a third fare for the round trip on the certificate plan. The delegate will pay full fare going and take the agent's receipt for the same. Then if there are 100 such receipts presented each one holding such receipt will secure a ticket for one-third this amount returning. The preachers who are near should buy their tickets on this plan. It will cost but a trifle more and may mean a great deal to some of the delegates.

J. H. O. Smith on "The World's Need of a Non-Sectarian Church" and the "Minister and His Message" will be worth the trip. Besides there are men with a message, such as Edgar D. Jones of Cleveland, Benj. L. Smith, A. McLean and C. C. Smith, also C. J. Tanner, T. P. Ullom, Prof. G. P. Coler and others of our own state. All should hear H. A. Buzzell of Battle Creek on "New Methods in Church Work."

The program, which we here give, is good enough for a national convention. On to Adrian!
W. B. Taylor,
State President.

The special Children's day exercise, "The Conquering Christ," furnished free by the Foreign Missionary Society, will prove a helpful agent in the observance of this day. What a theme have we here for the kindling of enthusiasm! The exercise may be supplemented by any means desirable upon the part of the schools, but let the quickening thought—the conquering Christ—dominate everything else upon this day.

Eureka College Notes.

President Hieronymus delivered the commencement address at Roanoke, May 11, and at LaFayette, May 18. Prof. Jones preached at DeKalb Sunday, May 15.

he Ministerial Association has been addressed lately by two of our prominent preachers, Bro. Chas. Medbury and Bro. C. A. Burton. The former spoke of the three-fold relation of the preacher as "The Man of God," "The man of the Book" and "The Man of the World." This address was very much appreciated by the students and contained food for thought. Bro. Medbury also gave an inspiring address at the chapel exercises. He spoke of the attitude which college students should take towards the great problems of life. Especial emphasis being laid upon the idea that each one had a place to fill. The unanimous opinion of the students was that this address was the best we have had this year.—The address by Bro. Burton was on "The Mission of Christianity," dealing especially with its relation to the social problems of the day. The speaker gave us many new ideas in regard to the practical side of Christianity. We feel that addresses of this kind are needed more and more by our preachers and the laity in order to enlarge our conceptions of what Christianity really is. Bro. Burton

also gave his noted lecture on "Well Dressed Pork," at the church.

A new feature in college events is taking place this week and promises to be an annual one. Under the direction of our music teacher, Miss Ruby Dale, a musical festival is being held. Three evening and two afternoon sessions are being given. Prof. Waugh Lauder of Chicago is giving three lecture recitals. The Clef Club assisted by Miss Emma Dawdy of Peoria and others will give one entertainment, and the Bradley symphony orchestra of Peoria will give the closing concert.

W. A. Green has been called to Rock Falls. He will locate there as soon as college closes. He reports three additions.—J. N. Cloe reports three additions at London Mills.—W. Price preached at St. Augustine May 8.—Mr. DeWitt Bradbury supplied at Moon, May 15, and the writer at Roanoke.—Preparations are being made for commencement. We expect a large number of friends this year.—J. H. Bullock.

Kansas.

Omer Sprague's meeting at Iola resulted in 100 additions to the church. The Salina church has had 33 additions since January 1; 7 additions recently at Coffeyville.—Seven confessions at Tyro this month. The meeting at Hill

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A NEW BOOK

The Early Relation and Separation of Baptists and Disciples

By ERRETT GATES, Ph. D.

Associate in Church History, University of Chicago.

Introduction by ERI B. HULBERT, D. D., LL. D.
Dean of the Divinity School, University of Chicago.

CONTENTS

- Chapter I. The Origin of the Disciples.
- " II. The Union with the Baptists.
- " III. The Sermon on the Law.
- " IV. The Debates with John Walker and W. L. MacCalla.
- " V. The Christian Baptist.
- " VI. The Status of Alexander Campbell's Fellowship with the Baptists.
- " VII. The Spread of the "Ancient Order of Things" among the Baptists.
- " VIII. The Spread of the "Ancient Order of Things" among the Baptists: Causes and Conditions.
- " IX. The Separation of the "Reformers" from the Baptists.
- " X. The Separation of the "Reformers" from the Baptists: Causes.

From the Introduction by Dean Hulbert: "This study is an attempt to relate the story of the early relation and separation of Baptists and Disciples in a scientific and impartial historic spirit, and thus to promote a better understanding between them today. This episode in the history of American Christianity has been dealt with frequently, but usually from the point of view of one or the other body, and with a polemic or apologetic purpose. While the author of this work holds membership in one of the bodies, he possesses that breadth of sympathy and scientific spirit which qualifies him to deal with his subject impartially. He has stated the facts in the case without fear or favor, and has not hesitated to draw conclusions favorable or unfavorable to either side where the facts have warranted them."

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City has resulted in 48 additions.—Brother Parker of Emporia reports 39 baptisms in the last three months.—When last heard from the Harlow Ride-nour meeting had 55 additions at Galena.—F. P. Wyatt reports 8 additions at a meeting he is holding in Sharon Springs with more to follow.—Topeka North has had 6 additions since F. H. Bentley commenced his work there in March.—Sutphen meeting with Brother Easterwood as evangelist reports 31 added.—Enthusiastic district conventions have been held at Chetopa, Olathe and Peabody this month.—Miss Bertha Clawson at Peabody was an inspiration to all who heard her tell of her work in Japan.—W. A. Parker of Emporia lectured at both Olathe and Peabody on the History of Christianity.—F. A. Emerson of Ashes-a long illness.—C. E. F. Smith, Douglas, ville mourns the loss of his wife after Kan.

Hammond, Ind.—One confession at Hammond Sunday. But one Sunday has passed since March 1 without additions at regular services. The church building at Indiana Harbor will be completed in about three weeks. A. S. Martin, of Grand Rapids, has been secured to take charge of the work permanently. This is one more town in which the Christian Church is in on the ground floor. The town is only two and a half years old, with a population of 3,600, and ours is the first organized church with its own church home. I shall be away from my work at Hammond during July, August and September. I shall be able to hold one meeting during that time if desired. C. J. Sharp.

McMechen, W. Va.—This meeting began under adverse circumstances. The floods came, stopping the street cars, and preventing people from attending; the weather was very bad and many were sick. After a few nights the interest became very strong and the house packed then the evangelist was taken sick with catarrhal pneumonia. He remained in bed during the day under the care of the physicians, in the evening he would be found at his post in the pulpit, proclaiming the "sweet old story." Every night many were made to see the error of their ways and came into the

A WONDERFUL INVENTION.

It is interesting to note that fortunes are frequently made by the invention of articles of minor importance. Many of the more popular devices are those designed to benefit people and meet popular conditions, and one of the most interesting of these that has ever been invented is the Dr. White Electric Comb, patented Jan. 1, '99. These wonderful combs positively cure dandruff, hair falling out, sick and nervous headaches, and when used with Dr. White's Electric Hair Brush are positively guaranteed to make straight hair curly in 25 days' time. Thousands of these electric combs have been sold in the various cities of the Union, and the demand is constantly increasing. Our agents are rapidly becoming rich selling these combs. They positively sell on sight. Send for sample. Men's size 35c, ladies' 50c—(half price while we are introducing them). The Dr. White Electric Comb Co., Decatur, Ill.

light. Brother Mitchell is a true gospel preacher. He teaches them to come to Christ from a standpoint of principle. He knows how to organize his helpers and plan for the work, and is willing to help a weak church to become strong. Let us try to keep him in West Virginia. He is at present at Mannington, W. Va., where a great work is being done. A permanent organization has been secured, membership 100. A lot costing \$3,750 purchased. A handsome new church will be built there this summer. J. W. Underwood.

BEAUMONT MEETING.

Began a meeting at Beaumont, Tex., April 10, and closed May 10, with 271 additions to the church. Brother De Loss Smith led the music. Brother B. J. Wangle had gathered 50 people together last January. The Ladies' Aid Society raised the necessary \$375.00 for the tabernacle, and the collections the first week in our meeting were \$106.00; the second Sunday they were \$84.00, and averaged a great deal over \$100.00 each week. I gave two lectures—one to a \$174.80 house, and the last to a \$225.00 house—lacking but 20 cents of \$400.00 in the two lectures. Thus our expenses, salary, cost of tabernacle and advertising were all easily raised.

We have many noble people in the church there, and large numbers of those reached were from other churches. Five Catholics came into the church during the meeting. One night there were ten husbands and wives, all of them from other churches, except one man, and no two of them belonged to the same church. Thus it was Christian union, indeed, to see husband come from one church and wife from another, stepping out upon the Bible to wear the name of our Lord Jesus Christ.

Brother Wangle can be engaged for meetings this spring. His address is Longview, Tex. There have been one thousand additions in five meetings I have held. I go to Moberly, Mo., next, and then back to Chicago. Brother Chas. A. Young has supplied our pulpit during my absence. I have gone home on several different Sundays between meetings. Chas. Reign Scoville.

Missouri State Mission Notes.

This is nearly the last chance I shall have to reach our people before the state convention. Everything is promising for a great attendance. A great aid for this would be for the churches to say to their preachers, "Go to the state convention." If they will accompany this mandate with the money needed to pay expenses, and the assurance that his time will go on just the same, he will be sure to go. And why not? It is to the interest of the cause of Christ in Missouri that we have a great convention. Our congregations ought to be, and usually are, large visioned and unselfish enough to make sacrifices for the good of the cause in the state. Be sure that your preacher comes and that some of the church comes with him to see that he sits up in front.

Have you sent your name to E. H. Kellar at Carrollton, telling him you are coming to the convention? If not, be sure you do it now. This is but a courtesy that you owe to the church at Carrollton. Did you read carefully the in-

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structions in regard to railroad rates? If not, now is the time to do it. Ask your agent if he has instructions. The rate is one and one-third fare for the round trip. Are you undecided about going to the convention? Read the program again; you may find something that will help you decide. If you come it will not only do you good, but it will help others. If you have never attended a state convention try it this year, then you will go again.

Our preacher writes: "Yes, I am coming to the state convention, and shall bring others with me. Has my congregation sent its offering?" That letter is a good text. It has a good natural division. (1) He is coming himself. Something every preacher should do. How can he persuade others if he comes not himself? (2) He will bring others. Why not? If it is good for him, helps him, it will be good for others, help them. The faithful preacher will desire and work for that which is best for his people always. (3) He is interested in the state at large. "Has my congregation sent its offering?" He is not indifferent in this matter. He wants his congregation enlisted. He is not satisfied until he is assured that his congregation has done its duty. How many preachers need to ask this question? Many do not because they know their congregations have done their duty by this great work; these are the men for whom the secretary thanks God every day—strong, faithful, true men of God; the strength, the stay, the hope of the cause of Christ in Missouri.

Others there are, too, just as faithful, just as dependable, who have not yet been able to reach the offering, but will before the convention meets. So many interests press upon the church at this time of the year, all calling for immediate attention, and all will have attention; but it takes time. Then there has not for a good while been a season with as many bad weather Sundays. Churches have time and again set the time for the offering, and the rains have come and made it impossible. These will yet come, they are not neglectful or indifferent, they will come to the front.

Let me drop this word, that the time is short, the necessity pressing, the demand great, and instant, liberal, generous action is imperative. We ought to hear from 300 churches in the next 20 days. Yours in His name,

T. A. Abbott.

Third District Convention (III.).

It was largely attended, and every man and woman on the program was present, except three, and two of these were excusable. Not the least of the many good things were the lectures of

A Chance to Make Money

I have berries, grapes and peaches a year old, fresh as when picked. I use the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in 10 minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) 2-cent stamps, which is only the actual cost of the samples, postage, etc.

FRANCIS CASEY, St. Louis, Mo.

Marion Stevenson, of Chicago. Some of his subjects were: "The Book of Leviticus," "Romans," "Book of Numbers," "Ephesians" and the "Book of Deuteronomy." It was a gratifying surprise to all who heard him that he had gotten out so much from these much neglected studies. There were several new preachers in attendance, some of whom were: J. W. Keefer, Astoria; W. M. Jordan, Quincy; Millie Mason, Raritan; — Harmon, Lewiston; C. L. McKimm, Dallas City; Nelson G. Brown, Galesburg, and E. B. Richey, Blandinsville.

More money was reported raised than ever before in the history of missions in the district, viz: \$500.00 and over. This and strict evangelistic effort are to be prosecuted during the coming year. G. B. Van Arsdall is to continue as president. The Cuba pastor, people and church manifested true Apostolic hospitality. In all it was enthusiastic, devotional and promised most for the future of any of our district conventions.

A. C. Roach, Kewanee.

Hiram, O.—C. C. Rowilson, of Kenton, O., delivered before our students a short time since a course of five lectures on "Religion." The speaker had evidently given years of study to the subject, for his lectures were the product of mature thought and thorough scholarship, and were greatly enjoyed by all who heard them. J. G. Slayter, of the High Street Church, Akron, O., gave us last week two very helpful talks on the Sunday school work. No one among us is better qualified to speak on this theme than he, as the Sunday school of his congregation is the largest in the state, having an average attendance for the last year of 734.

G. A. Peckham.

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Lyon & Healy leading organ builders of this city, have received the contract for building the new concert hall pipe organ to cost \$20,000. When completed this instrument will represent the highest standard of the organ builder's art, and is especially designed for orchestral work, having many new features which are not found in any of the large organs now in use.

Nebraska Secretary's Letter.

The three weeks of the Austin-McVey meeting at Geneva show 44 additions. The interest continues unabated and the meeting will probably not close until about the 26th. In the face of the fact that this church has been inactive for several years this showing is very gratifying.—F. S. White reports two by statement at Dorchester. He will move his family from Arapahoe the first of June.—The church at Verdon has called Bro. A. P. Aten of Roseville, Ill., and he will begin work there May 29.—S. D. Dutcher will begin his work at Omaha First church May 29. Bro. Dutcher has consented to preach at the state convention on Lord's day, August 7.—E. B. Widger of York is called to deliver several extra addresses at different places. He will preach the convention sermon at the state convention on Tuesday evening, August 2.—Edgar Price of Beatrice has been preaching at Wymore on Lord's day afternoons recently.—W. Walter Mower is supplying at Ansley for a month with a view to locating.—The

church at Kingston, known as Liberty Christian church, was dedicated on May 15 free of debt by the secretary. More people gathered than could get into the house and three services were held. A basket dinner added materially to the enjoyment of the occasion. There is an intelligent class of people in this valley, and if the present outlook for crops holds out, they will probably add new seats. They have formerly been meeting in a sod house.

The convention of No. 3 at Valparaiso was very poorly attended in point of numbers. The quality was unquestionable. The district owed it to Valparaiso to do better by them. F. E. Janes was made president and H. J. Kirchstein corresponding secretary for the coming year.—No. 6 will convene at David City, June 13-15, and No. 5 at Chester, June



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15-17, and No. 4 at Wakefield, June 17-18. No. 8 at North Platte, June 21-23. Let the members of these districts take note of these dates and prepare to attend.—Eddyville church was to be dedicated at Eddyville on the 15th, but no report has come in of the services. Brethren Divine, Hester, Darner and Rader were to be present. We wait for full report.

The executive committee of the state board will meet at the office of the secretary May 24. The matter of a pavilion for our camp grounds and other improvements will be among the matters under consideration.—Eastside church at Lincoln is now actively at work building a new parsonage.—The cards for the annual statistics of churches and Bible schools and C. E. Societies will be mailed very soon. The things asked for are not numerous, and a very little prompt attention will answer them. It would seem to be quite easily possible to have reports from every congregation in the state. The blank is easily understood, the postage is prepaid thereon, and no church clerk or preacher, who desires to have a proper record made of the congregation that has called him to service, can afford to let the call go unheeded. Let us have complete returns this year immediately after June 1.

It is important to remember that our state missionary financial year closes June 30. It is equally important that remittances to our work should be made before that date. The treasury is now behind with the workers, and some of them are needing the money due them very badly. The apportionments are not burdensome. They can be easily met if a little concerted action is had of all

concerned. Everywhere there is a growing sense of the vital necessity of keeping up our state work. The calls for our help do not abate, but rather increase. Some churches are spending thousands where we spend hundreds in state missions.

W. A. Baldwin.

CLEVELAND LETTER.

The event of chief interest here this week is the national gathering of the Baptists in their May anniversaries. The day sessions are being held in Euclid Avenue Baptist Church. At night Gray's Armory, one of the largest auditoriums in the city, is being used.

The reports show a great year's work in many lines. Some of the addresses have been of great interest and power. Dr. T. S. Barbour, foreign secretary, made a notable speech on Tuesday afternoon on "The Present Condition of the World Field," and the address of President Charles Cuthbert Hall on Tuesday night on "The Church and the Christianization of the World," made a deep impression on the large audience.

Some of the lines of work reported are worthy of note. In the home mission work the chapel car and Bible wagon have been effectively used.

Six chapel cars are now in use, one

in the South, one on the Pacific Coast, one in the northwest, one in the Southwest, one in the Central West and one on the northern frontier. Through the service of these cars in the last three years 112 churches have been organized, 105 meeting houses secured, 118 pastors settled, 225 Sunday schools organized and 4,085 persons baptized. Altogether 12,200 persons have professed conversion in chapel car meetings.

There are 43 Bible wagons at work, distributing Bibles and other religious literature. These carry the work into the remote country districts away from the railroads. An average year's work for a wagon is 4,456 miles traveled, 972 Bibles, 403 other books, 5,792 pages of tracts distributed; 1,256 families visited, 40 prayer meetings held and 192 sermons preached.

It is easy to see that this arm of the

EDUCATIONAL

DIVINITY SCHOOL

—OF—

HARVARD UNIVERSITY

CAMBRIDGE, MASS.

AN UNDENOMINATIONAL SCHOOL
OF THEOLOGY.

Announcement for 1904-05, Now Ready.

Drake University

Hill M. Bell,
President

Des Moines, Ia.

Colleges: Bible, Liberal Arts, Law, Medical, Music, Normal, Pharmacy, Dental.
Special Schools: Academy, Commercial, Correspondence, Oratory, Primary, Kindergarten, Music, Supervisors, Summer Christian Workers.

ARE YOU GOING TO ATTEND COLLEGE? Then send for catalogue to-day.

A school for the young men and women of the Disciples of Christ. 1700 students enrolled last year. 100 members of the faculties. Fine location. Excellent equipment. Low expenses.

service is of great use in extending the work of the church.

The sessions of the convention devoted to the foreign mission work were full of interest and enthusiasm. More converts are made by this people among the heathen populations than by any other religious body. There was common desire manifested for a great enlargement of the work on the foreign field. The convention decided to raise a fund of half a million dollars in the next five years for the endowment of educational institutions in connection with their foreign mission stations, for the education of a native ministry.

In line with similar movements in other denominations, Rev. J. M. Prestridge, of the Baptist Argus of Louisville, Ky., representing the southern Baptists, is attending this convention. A resolution introduced by Mr. Prestridge recommending the holding of a Pan-Baptist conference in London in July, 1905, was heartily adopted. The sentiment for Christian union has been much in evidence. Dr. A. B. Strong, president of Rochester Theological Seminary, made a stirring plea for a closer fellowship with all evangelical bodies of Christians, and noted the great changes in this direction in recent years. Dr. Alexander Blackburn, of Massachusetts, in an able address on Bible work, made mention in most kindly terms of the Disciples

and impressed the hope that the day was not far distant when they and the Baptists would be united in the Lord's work. This sentiment was vigorously applauded by the convention. In an able address on Thursday night on "Denominationalism," Dr. A. S. Hobart, of Pennsylvania, while apparently making a plea for the Baptist denomination as against other denominations, really made a most effective plea for the true conditions of Christian union. It was an address which in its main contentions might have been delivered with entire acceptance at one of our own conventions. This able address was followed by a characteristic speech by Dr. P. S. Henson, who still further emphasized the note of Christian unity, and at the same time got in his customary philippic against the Chicago Parliament of Religions and all such "aggregations."

M. B. Ryan.

111 Columbia Avenue.

I congratulate you on the workmanship and contents of The Christian Century, and for the sweet, Christ-like spirit which breathes through it all.

Ira L. Parvin, Eureka, Ill.

The Silver State.

After aiding M. M. Davis, of Dallas, Texas, for a month, in a special meeting, the sunny bishop of Denver, B. B. Tyler, is hard at work in his South Broadway church. He went to Dallas as an expert to sow. They propose to employ an expert gleaner to do the harvesting. This is a new idea, and, we think, a good one.

Four years ago Clyde Darsie came to Pueblo. He found the Broadway church meeting in a hall. To-day that church has a membership of 250. It owns a good house worth \$6,000. Bro. Darsie has gone. He has undertaken the leadership of the work of the church in Bowling Green, Ohio. We are sorry to have him go. The Broadway church is in good condition, and offers a most promising field for a live man.

The Vineland church building was to have been dedicated May 22, but the pews were not received. Bros. Thompson, Preston and the writer have been notified to hold themselves in readiness to aid the Vineland brethren in opening their new church home some time in June.

Cripple Creek has been confessedly a hard field under the most favorable circumstances. The strike situation has not improved conditions. This has not deterred the little church and its pastor from striving to do their part to bring the blessing of peace to the community. S. M. Bernard of Boulder, is aiding them in a special meeting.

R. H. Lampkin, after a period of faithfulness and efficient service, leaves La Junta.

The work in the Central church of Pueblo is feeling the stress of our present industrial disturbance. Some of our members have suffered. A good degree of interest is being maintained. The minister has frequent calls for service in the general interests of the community. Three valuable members were recently added by letter.

We enjoy the visits of the sweet-spirited Christian Century and wish it the largest success. J. H. MOHORTER.
Pueblo, Colo.



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Church Furniture of all kinds
Grand Rapids School Furniture Works
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CHICAGO

EVERY CHURCH

SHOULD SEND AN
OFFERING FOR

HOME MISSIONS

AT ONCE.

The fields are waiting.

Every delayed offering
adds to the burden and
cost of the work.

The responses are en-
couraging.

The outlook is glorious.

Every man and every
church is needed now.

SEND IN YOUR OFFERING,

Addressed to

BENJAMIN L. SMITH, Cor. Sec'y.,

American Christian Missionary Society

Y. M. C. A. Bldg.,
CINCINNATI, O.

A Real Beautifier

Most "medicated" soaps are nothing but plain soap, perfumed; but Glenn's Sulphur Soap is not only a fine toilet soap, but contains enough pure sulphur—which is the best thing known for beautifying the skin—to make the complexion smooth and free from pimples.

Insist on having the genuine

Glenn's Sulphur Soap

50c. a cake at all drug stores or mailed for 50c. by The Charles N. Crittenton Co., 115 Fulton Street, New York.



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Sweet Toned. Far Sounding. Durable.
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Outfits. Send for FREE catalogue and list of users.
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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

GINSENG

Fortunes in this plant. Easily grown. Roots and seeds for sale. Room in your garden. Plant in Fall. Booklet and Magazine 4c. OZARK GINSENG CO., Dept. W-5 JOPLIN, MO.

THE BOOK ON KOREA

FIFTEEN YEARS AMONG THE TOPKNOTS.

By L. H. Underwood, M. D.

32 Illustrations. 296 pages. Cloth. \$1.50 postpaid. "A Thesaurus of things one wishes to know of the land and people of Korea."—David Gregg. "It gives a picture of Korea of such vividness and accuracy that one feels by the time he has finished it really knows something about the land of the Morning Calm."—Arthur J. Brown.

AMERICAN TRACT SOCIETY
150 NASSAU STREET, NEW YORK

WANTED—Agents, hustlers, salesmen, clerks and everybody who wants to enjoy a good hearty laugh to send 50c for "Tips to Agents." Worth \$50 to any person who sells goods for a living. If not satisfactory your money back. Circular for stamp. The Dr. White Electric Comb Co., Decatur, Ill.

CHILDREN'S DAY for HEATHEN MISSIONS

First Sunday In June, 1904.

The Foreign Christian Missionary Society furnishes Children's Day supplies, free of charge, to schools observing the day for Heathen Missions.

Order at once. Give number in school.

Address,

F. M. RAINS, Cor. Sec'y
Cincinnati, Ohio.



A Novel Book About a Novel.

It is not often that a publisher is embarrassed by the wealth of commendations which he receives with regard to one of his publications. So many letters, however, were sent to The Bobbs-Merrill Company about "The Yoke," the romance of old Egypt by Elizabeth Miller, that they concluded the only proper means of disposing of them was to put them in a book. Accordingly they have issued a pamphlet entitled "Comments on 'The Yoke' From Clergymen, College Presidents, and Prominent Men of America." It contains 531 letters.

A novel which leads priest, rabbi and protestant to the same platform of approval is somewhat out of the ordinary, as the following shows:

Presbyterian Ministers	81
Baptist Ministers	68
Congregationalist Ministers	66
Episcopalian Ministers	55
Jewish Rabbis	46
Methodist Ministers	43
Universalist Ministers	33
Lutheran Ministers	30
Christian Ministers	30
Catholic Priests	21
Reformed Ministers	3
Reformed Episcopalian Minister..	1
Unitarian Minister	1
Friends Minister	1

Perhaps the most enthusiastic letter is that written by Rev. J. Wilbur Chapman, the great Presbyterian evangelist, who has been lately in Chicago. "The Yoke," he says, "is of thrilling interest. I really have never read a greater novel; it is superb. Some one will dramatize it some day and it will equal if not surpass 'Ben Hur.' I wish for 'The Yoke' the heartiest reception."

From the Home of Alice of Old Vincennes.

J. K. Dickerson of Lawrenceville has recently organized a Sunday school. He drives seven miles every Sunday to be with the school. Brother Dickerson has the honor of being the president of the Illinois State Board of Agriculture. Brother Dickerson is one of the men that political honors cannot cause to swerve from Christian duty. He is one of the honored elders in the Lawrenceville church.—One day last week we had the pleasure of entertaining Brother W. J. Wright and Sister S. K. Jones. They were on their way to District Conventions. Brother Wright spoke at the Odin convention. He also spoke at many other places in the Twentieth district. His efforts were greatly appreciated by all those that heard him.—The convention at Odin was one of the best that we have ever had in the district. It was well attended. The program was carried out almost to the letter. The reports from the field were the most encourag-

The Rosebud Reservation

lands are open in July. Full particulars as to date of registration, drawings and final entry, and as to character of soil and climate, requirements of the U. S. homestead laws, maps, etc., are contained in a pamphlet "New Homes in the West" issued by the Passenger Department, Chicago & North-Western Ry. Send 2 cent stamp for copy or call on any ticket agent The North-Western Line.

W. B. Kalskern, 22 Fifth Avenue, Chicago, Ills.

ing that have been made for years. Brother Drash, the district president, made an ideal presiding officer.—The delegates were all glad to learn at the convention that the work at Epsom was in a flourishing condition.—The convention decided to give what help it could as a district this coming year to Jazenville.—The church at Washington has called H. W. Laye of Sabinal, Texas, to the pastorate. Brother Laye was in attendance at the Odin convention. He made a good impression on all those that met him there. We wish to give Brother Laye a hearty welcome to Indiana and wish him Godspeed in his work at Washington. May he have a profitable work for the Master with the Washington church. The church at Washington has many choice spirits in it.—The writer attended the Indiana State Missionary meeting held at Lebanon last week. The meeting was well attended. The program was almost carried out to the letter. We were all royally entertained by the good people at Lebanon. The reports all pointed back to a very successful year's work. Brother Legg has done a great work as state evangelist. There is no harder worker among us than is Brother Legg. The motto for this coming year is "Ten Thousand Dollars for State Mission." We can reach that and we will." It was such a treat to be able to meet the many

fine men that we have in the state of Indiana. The new church home at Lebanon is both a gem for beauty and a perfect workshop for work. The only regret that was connected with the convention was that Brother Frank was not able to be at the convention. His health made it impossible for him to be there. Vincennes will dedicate June 26th.

WM. OESCHGER.



ILLINOIS CENTRAL

Runs Two Solid-Vestibuled Trains Daily

DIAMOND NIGHT SPECIAL
DAYLIGHT SPECIAL

between Chicago and St. Louis.

Free Reclining Chair Cars, Parlor Cars, Pullman Drawing Room and Buffet Sleeping Cars, Buffet-Library-Smoking Car and Dining Car. See that your ticket between Chicago and St. Louis reads via Illinois Central Railroad.

It can be obtained of your local ticket agent.

A. H. HANSON G.P.A., Ill. Cent. R.R., Chicago, Ill.

A Good Country for a Young Man.

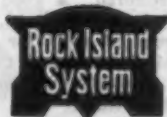
If Horace Greeley were alive today, he would amend that oft-quoted advice of his to read: Go SOUTHWEST, young man, go SOUTHWEST.

The Southwest is the young man's country. It is growing faster and building on a firmer foundation than any other portion of the United States. Take Oklahoma, for example: Population in 1890, 385,000; to-day, nearly 700,000.

The reason? Good soil, good climate, good citizens—a trinity that makes a "good country."

Arkansas, Indian Territory and Texas will duplicate Oklahoma's record, and the young man who is looking for an opening—professional, agricultural or business—will do well to consider them carefully.

Descriptive literature—the kind you can depend upon—mailed on request.



JOHN SEBASTIAN,

Passenger Traffic Manager,

CHICAGO, ILL.

Christian Century Magazine Number

Among many letters of appreciation we give our friends the pleasure of reading a few which indicate the feeling of our brotherhood towards our monthly magazine number.

The magazine number of The Christian Century is superb.

J. W. Hilton, Bethany, Neb.

I congratulate you on The Christian Century Magazine Number. It is fine.

Chas M. Fillmore, Carthage, O.

Your magazine number of The Christian Century is one of the best issues of your paper that you have ever given us.

B. L. Wray, Lanark, Ill.

The magazine number of The Christian Century has just come to hand. Let me congratulate you heartily. It makes up well and ought to take.

Paul Moore, St. Louis, Mo.

The magazine edition is splendid. It measures up to a very high standard of journalism in my judgment.

Percy Leach, Iowa City, Ia.

I am in receipt of the magazine number of The Century for May. It is a fine number. The matter is full of interest, and the illustrations are excellent in suggestion and workmanship.

E. O. Tilburn, Buffalo, N. Y.

The Christian Century grows better every year.

W. H. Waggoner, Allerton, Ia.

The magazine number of The Christian Century is out o' sight.

H. C. Holmes, Fairbury, Neb.

Have heard many warm expressions of delight for the first magazine number. It is indeed a credit to you.

S. G. Willard, Bethany, Neb.

I have appreciated the many courtesies of The Christian Century in the past—its prompt business methods, its high journalistic standards, its sweet spirit.

C. R. Sine, Duluth, Minn.

You are to be congratulated on your success with The Christian Century, and I truly hope your monthly magazine number may bring you many new subscribers. I greatly admire the Christian spirit of The Christian Century, and wish you unlimited success in your worthy enterprise.

C. P. Smith, Kansas City, Kas.

Your paper gets better at every issue. The last magazine number is a gem of clean, dignified journalism.

Elmer Ward Cole, Hutchinson, Kas.

The Christian Century gets better all the time. The magazine idea is a good one, and the first number is fine.

C. C. Bentley, Hanford, Cal.

Your magazine number was very fine. I heard a number of subscribers express their satisfaction with it. I believe good paper and attractive cartoons and illustrations will bring permanent strength to your subscription list—more than enough to compensate you for the extra cost.

J. Morgan Harris, Rock Rapids, Ia.

I am more than delighted to see how The Christian Century keeps up the standard of excellence, and from time to time raises it.

J. H. Goldner, Cleveland, O.

The first monthly magazine number of The Christian Century is before me, and is a gem in its entire make up.

The elevated, clean, clear, spiritual

tone of The Christian Century as a weekly visitor has so commended it to my home that its every issue is read with avidity. You deserve the thanks of the entire brotherhood.

When The Christian Century first came to our notice we felt constrained to exclaim, Why, another weekly? but it has been proven to us most conclusively that with a prophetic eye you saw what at that time we did not see. The place among our periodicals you fill was never filled before. May our Kind Father abundantly bless you.

T. Henry Blenus, Jacksonville, Fla.

I feel that I must say that the monthly magazine number is a splendid production, but the idea is far better, as it will enable us to get before our people and others the best that can come from the pen of man. Some of our best, unbiased, fairest men should write for the magazine, as well as some not of us. It should be sold at the news stands. Why not do it?

O. D. Maple, Mt. Pleasant, Ia.

The Christian Century is becoming better all the time, and whatever may be said of your orthodoxy we must commend the Christian spirit that you always manifest in your columns. And I want, too, to commend the stand you have taken as to preachers and secular, speculative employment. You are exalting the pulpit. To-day I got three letters about mining, lumber and oil speculations—all fostered by preachers.

Cephas Shelburne, Huntington, Ind.

I think The Christian Century is the best paper that comes to me. I like it because it passed through a fiery ordeal of unjust criticism and came out without the smell of fire upon its garments. I like it because of its dignified and Christian bearing towards others.

J. C. Pontius, Larned, Kas.

The Christian Century grows more interesting all the time. Keep it up to the mark.

J. W. Kilborn, Keokuk, Ia.

The Christian Century magazine number was a joy. We shall look forward to it with keen expectations.

S. John Duncan Clark, Throopville, N. Y.

I appreciate the work you are doing for the cause of "primitive Christianity." The Christian Century is manifesting the right spirit, and in time will be appreciated by the great brotherhood.

G. B. Townsend, Troy, N. Y.

Allow me to congratulate you on the attitude taken on social questions and the amount of space given to them. I do not see how a religious paper can do aught else, yet we face the fact that it is extraordinary for one to do it. The gospel most wanted is not always the gospel for the times, as nearly every truly great preacher's message has illustrated. Success to the Christian Century!

A. W. Taylor, Eureka, Ill.

You have laid the foundation of a great religious journal in the great growing city, and I trust the moral influence of its teachings will not only uplift and gladden many homes there, but also many hearts throughout the states as well.

L. B. Pickerill, DeLand, Ill.

The Christian Century gets better all the time, and has just the spirit that I would like to have in our local church.

O. F. Jordan, Rockford, Ill.

I enjoy The Christian Century, its liberty and its loyalty, and rejoice in its success. May it stand in the freedom of Christ and be not again entangled with the yoke of bondage. For the freedom of Christ is liberty indeed.

D. W. Moore, Springfield, Mo.

Keep The Christian Century as spiritual and as loyal to the truth as it has been for some time past and the brotherhood will stand by you.

Theo. A. Lindenmeyer, Pawnee City, Neb.

I am glad to congratulate you on the increasing popularity and merit of The Christian Century.

M. E. Harlan, Brooklyn, N. Y.

Special Offers During June

THE hearty—even enthusiastic—reception of the May magazine number of the Christian Century far exceeded our expectations. We hope to make each number better than the last. We think the June number in spiritual strength, literary excellence and artistic make-up is better than the May number. It grasps present problems more firmly, and, as expert journalists know, it is a much more expensive number mechanically. We have again refused several hundred dollars' worth of otherwise good advertising because it is indelicate or classed as objectionable by first-class magazines. We deserve no credit for putting Christ above all commercial considerations. It is what all religious journals should do. We are determined to keep our advertising columns as high and clean as our editorial and contributed columns are, spiritual and devotional. We shall trust our friends to help us make this expen-

sive experiment a success by helping us increase the circulation of the Christian Century. All who agree with us in maintaining that genuine disciples of Christ not only manifest the highest type of Christian character, but believe they should enjoy all that is purest and best in Christian culture will be given an opportunity to show their faith by their works.

To aid our friends who are helping us increase the circulation of the Christian Century the following special offers will be good during the entire month of June:

1. The Christian Century from June, 1904, to January, 1905, including seven magazine numbers, only fifty cents.
2. Five new subscriptions from June to January, two dollars.
3. We will send the Historical Documents (one dollar edition) as a premium to any paid-up subscriber sending us four new names for six months each and two dollars.

ARE YOUR EYES DISEASED

Do you see Spots? Specks? Cobwebs? Do you see more clearly some days than on others? See better sideways than straight ahead? Moon look double? Bright light seem to have a circle around it? Eyes pain or achy, or feel as though sand were in them? Scalding tears flow?

You Can Be CURED at Your Own Home

Without surgery and without any risk, pain or inconvenience; no matter what the trouble is, whether it be Cataracts, Films, Scum, Iritis, Conjunctivitis, Pannus, Granular Lids, Results of Injuries, or any trouble whatever with the eye structure or lids. Thousands of enthusiastic patients from Maine to California testify to the wonderful cures effected by the on and only

Rev. John W. Allen, Pastor of the First Christian Church, 2111 South Lawrence Ave., Chicago, says: "From an acquaintance with Dr. Madison, extending over a period of some twelve or fifteen years, I can most heartily commend him as an honest man and a most capable physician. The doctor stands high in his profession, and as an eye specialist is an authority. I take pleasure in commending him to any of my friends who may need his services."

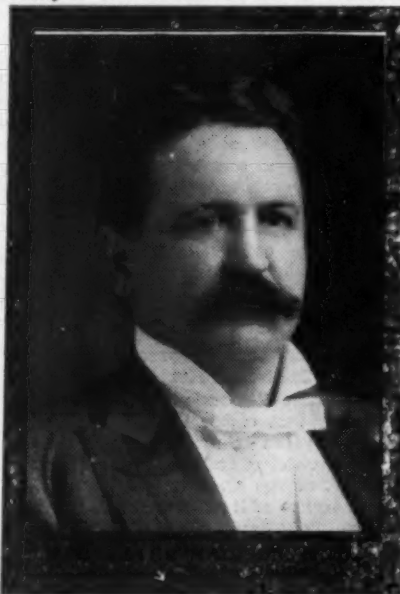
Rev. Bruce Brown, Pastor of the North Side Christian Church, says: "I have known Dr. Madison as a member of my church for nearly ten years, and I do not hesitate to recommend him as a true Christian and as an oculist of undoubted skill and ability."

Rev. J. H. O. Smith, Pastor Union Christian Church, Valparaiso, Ind., says: "Having known Dr. Madison for over twenty years, I take great pleasure in bearing testimony to his high standing as a physician and his unblemished character as a Christian and a gentleman. His ability and skill in his chosen profession has placed him in the front rank of eminent men who are specialists."

H. H. Conry, D. D., well-known missionary worker of the Congregational Church, cured cataracts, optic nerve paralysis and retinal hemorrhages, writing from M. 'se, Kan., says: "I shall publicly thank you before my congregation, and shall recommend you to the church at large as an oculist of exceptional skill."

J. W. Lilly, Ticket Agent of Illinois Central R. R., Chicago, says: "Your treatment is as much ahead of the old methods as an electric light is ahead of a tallow dip."

Mrs. Josie O'Neary, Grand Ridge, Ill., writes: "With a heart full of gratitude I can truthfully say that I owe my life and the restoration of my sight to Dr. Madison. With a humble heart I ask the blessing of the Omnipotent Father to bless and direct him."



Mrs. S. M. Hagler, 17 Elvins Place, Chicago, wife of the attorney for the State Bank, says: "A week's treatment by you relieved me of the pain, and to-day I see better than I have for years."

Rev. Samuel Day, of Nashotah, Wisconsin, writes: "Not only do I attest to his ability and success as a physician in ministering to the ailments of his patients, but I commend him to all who may desire the services of a gentleman who observes thoroughly upright and Christian-like methods in conducting his business transactions."

O. W. F. Snyder, M.D., the famous Obesity specialist of Chicago, says: "Dr. Madison has solved the problem of bloodless and painless cure for cross-eyes."

Hon. Edward P. Tull, Ex-Judge, 1632 Marquette Bldg., Chicago, says: "I shall be pleased to recommend all of my friends and acquaintances to you, for I am convinced, through your treatment of my son's eyes, that you can accomplish in your profession that which noted specialists of our country have failed to do."

Mrs. A. F. Kaufman, 611 Union Ave., Chicago, wrote to a friend: "I am confident you will bless the day you consulted Dr. Madison."

Mrs. J. D. Hamilton, 46 Campbell Pl., Chicago, writes: "I know just what it means to suffer with your eyes, and I want to say to those people who are afflicted to go to Dr. Madison and be cured."

Mrs. H. R. Carroll, 626 Polk St., Chicago, writes: "I have often thought of what a debt of gratitude I owe to you, and I want you to accept this testimonial, and use it in any way possible to prevail upon all who are suffering with eye diseases to come to you, for I know, from my own experience, you are able to effect wonderful cures."

Henry Ahlf, 1053 W. at Harrison St., Chicago, says: "I can most cheerfully recommend him as being thoroughly reliable and conscientious, and his skill as an oculist is unquestionable."

MADISON ABSORPTION METHOD

The eye is the most delicately balanced organ of the human system. It is the most easily impaired, and the nature of the injury or disease is the hardest to diagnose. When you consider the absolute necessity of perfect eyesight to attain any success or pleasure in life, and imagine the awful darkness in which the blind must live, it is almost inconceivable that any one should neglect the slightest symptom, or should submit to treatment by anyone except the most skillful and experienced oculist. A wrong diagnosis means a wrong treatment, and wrong treatment produces other disorders, which may sooner or later result in a total or partial blindness. Let Dr. Madison give you his opinion. It will cost you nothing.

CROSS-EYES STRAIGHTENED WITHOUT THE KNIFE AND WITH ABSOLUTELY NO PAIN.

No matter if you have tried other treatments, do not be discouraged. I am daily curing people who have tried other treatments, and received no benefit. I have published letters from such cured patients, and can supply you with hundreds of others. Evidence from cured patients themselves cannot fail to convince you that there is certainly hope for you. Satisfy yourself by writing to those whose letters you may have read. I do not give up a case simply because other doctors have failed. My 25 years' study and scientific research have fitted me for the purpose of curing all so-called incurable cases, and I am especially desirous of having such cases brought to my attention.

For the convenience of the readers of the CHRISTIAN CENTURY, the attached coupon is printed. If you are interested in any way, either for yourself or in behalf of a friend, send it to the Doctor, who will gladly send you his book upon "EYE DISEASES—THEIR CURE WITHOUT SURGERY," which teems with information concerning the eyes and which is illustrated in colors. **SEND TO-DAY.**

P. C. MADISON, M. D., Suite 272, Chicago
30 Dearborn St., Chicago

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P. C.
Madison,
Room 272,
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CHICAGO.

DEAR DOCTOR: Please send to me FREE of charge, a copy of your book entitled, "Eye Diseases—Their Cure Without Surgery," as advertised in the CHRISTIAN CENTURY.

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